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GOSPEL MESSAGES

**PREPARE TO MEET GOD
THE TEARS OF JESUS**

PREPARE TO MEET GOD

*Sermons Making the Way to
Christ Plain*

THE TEARS OF JESUS

Sermons to Aid Soul-Winners

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I DEDICATE THIS VOLUME

To

My six children, Warren, Euna Lee, Lawrence, Neppie,
Ada Beth and Bryon, whose lives have brightened
life's pathway, whose salvation, education,
character and service for Christ con-
stitute the most cherished am-
bitions and most earnest
prayers of my heart.

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FOREWORD

The sermons in this volume have been preached many times throughout the Southern States in the last twenty-five years in many hundreds of evangelistic meetings, resulting, by the mercy of God, in the salvation of many, many thousands of lost souls. These sermons were taken down and are sent out in this volume just as they were preached, in July, 1921, in a great tabernacle meeting in Duncan, Oklahoma. The author makes no pretense of erudition. His simple hope was and is to present to lost men the triumphant and saving Gospel of Jesus Christ in the plainest and most convincing way to sinners. They are mainly exhortations and appeals from the various motives set out in the Gospel to the unsaved to seek and to find and trust and confess and follow Jesus Christ. My hope is that many a preacher and Christian worker will find inspiration in these volumes to go after the lost, and that this message will be handed to many a lost man and that in the perusal of these sermons he may find Jesus Christ as his personal Savior, confess Him, honor Him and serve Him.

It is with the deepest prayer of my soul that I send forth these sermons, that the Divine Spirit may use them in the printed form even much more

than He has as they have been preached in the winning of many souls and in the crowning of Jesus Christ. Enclosed within these leaves the unsaved man will find a prayer for the salvation of his soul. The best knowledge is to know Jesus; the greatest joy is to experience His salvation, the richest possession is to feel His love and the greatest avocation is crowning Him with a life of obedient service.

L. R. S.

PREPARE TO MEET GOD

PREPARE TO MEET GOD

CHAPTER I

"PREPARE TO MEET THY GOD"

Amos 4:12

I want to speak tonight from a very brief text in God's Old Testament. It is a command. It is by the authority of God and Jehovah, Who made and keeps the world. It is more than a command. It is an invitation backed by the wisdom and loving power of God. If you do not really hear my sermon, and if you hear it and forget it before you leave this crowd, I pray you that you will let this text remain in your heart. It is easy to remember. It is the 12th verse of the fourth chapter of the book of Amos. "Prepare to meet thy God."

God is the only one that knows us. He knows our beings; He knows our future. He knows our weaknesses. He knows our dangers. He knows our enemies. He knows the perils that crouch at the door of our souls. He sees the ending from the beginning; and knowing our sins and our weaknesses and our dangers, God says, "Prepare to meet thy God."

This scripture very clearly intimates that men are not ready to meet God when they are born into the world. Some say that men are born innocent and without sin; but God says that every man is "conceived in sin and born in iniquity." God says that every man is "estranged from the womb." You are not prepared to meet God when you come to the consciousness of sin. You need to prepare to meet God. This scripture very clearly says that men must meet God. There are four spheres in which we are to meet Him.

MEETING GOD IN FOUR DIRECTIONS

One is in *life*. With these lives that we have, with our sins, with our weaknesses, with the limitations of human nature, we have to meet God. I will tell you, my friends, the most responsible thing on earth is to live, to have life, to have its responsibilities; to carry about with you every day an immortal soul and walk and live among men is a tremendous responsibility. You have got to meet God with your life. You have got to meet Him at every corner of the street, every turn in the road of life. You will meet Him in the day in the blooming flowers and at night in the twinkling stars. It is God that fans the gentle zephyrs in your face. You have got to meet God everywhere and I tell you, my friends, with this life of yours you have got to meet God as certainly as you live. We have no right to trifle with life and gamble with opportunities. We have no right to play with

the meaningful matters of immortality, for God is everywhere. God says, it is the fool that says "in his heart there is no God." Any man that says there is no God, God says of him he is beside himself. In that particular he is a subject for the insane asylum.

I led in my early ministry a beautiful couple to the marriage altar and there with the solemnities of marital service I pronounced them husband and wife. Into their beautiful home they went and lived there happily for twelve months. A beautiful little baby came to their love and to their arms; and in giving birth to the little baby it cost this mother her life. I was there when she died, a few days after the little one came. And I shall never forget it. To her husband, now a proud but broken-hearted father, as she held the baby in her arms, she said, "Charlie, this baby is God's gift to our love. It has pleased God to take me. I shall not live another hour." She said, "I turn our little boy over to you. He is an immortal soul. I charge you to guard his life. I charge you to train his mind. I charge you to lead his soul to Christ. And then I charge you to train him as a Christian man, if God leaves him with you that long. I charge you, my darling husband, to bring the only child of our love up yonder to meet me at the Judgment Bar of God." I went away from that dying pillow and that awful charge of that young mother with a new sense of what it means to live.

I tell you, my friend, life, the responsibilities of life, is one of the chief responsibilities of this old world. And I will tell you in view of the Judgment, in view of immortality, in view of God who walks and lives among us, you and I have no right to trifle with our lives.

There is another sphere in which we have got to meet God and that is the sphere of our *influence*. Every man casts his shadow. Every man has his influence. It is either for good or for bad. Sometimes it is good, sometimes it is bad. Oh, the responsibilities of the things we set in motion by our influence. My friends, you have got to meet God with your influence. You cannot lead your child to hell and not have heaped on you at the Judgment Bar of God the responsibility for your neglect.

A lawyer, an unsaved man, in a central city in my state, had a little boy eleven years of age or younger. One morning the snow had fallen on the ground. It was the lawyer's habit as he walked from the house to the main street, down the street to his office, to stop in at a saloon for his morning dram. On this morning as he walked with his law book under his arm making tracks in the snow, he heard a sound and looked behind him to see his little boy just reaching as far as his little legs would let him and stepping and stepping and stepping. He turned and said, "Son, what are you doing?" The little boy said, "Oh, nothing, just stepping in Daddy's tracks." He sent the child

back into the house; but he was unable to send away from his soul the words of his little boy. When he got down the street to turn into the saloon he remembered what his little boy had said. He went on up to his office and sitting down opened his law book and read on every page, "Stepping in Daddy's tracks," "Stepping in Daddy's tracks," "Stepping in Daddy's tracks." Greatly disturbed he opened his mail. In every letter he read "Stepping in Daddy's tracks," "Stepping in Daddy's tracks." And that man became conscious of the responsibilities that he had on him in his life before his child and became a great Christian lawyer.

I wonder tonight how many of us are conscious of the fact that we have got to meet God with our influence.

There is another sphere in which we are to meet God and that is the sphere of *death*. Sooner or later there will be crêpe on our doors. Within less than one hundred years from now there will not be a man or woman that I speak to tonight above the ground. And in that solemn ordeal everyone of us will have to meet God. I have seen all classes and kinds of men and women die. I have seen men shot down and die in their tracks. I have seen them linger with long diseases and finally fade and die. I have seen the little child, I have seen the woman ninety-four years of age die and pass out into the other world. I will tell you, my friends, that everyone of us will have to meet God

in that solemn hour that is just ahead of us, the awful hour of death. I ask you tonight, are you prepared to meet God with your life?

You may blot out the future and put out the fire of hell and shut the door of heaven and say there is no future life. If that be so, I want to be a Christian in this world. I want to have the joy and the power and the pleasure and the comfort and the blessing that come from Christ's religion, if there is no future. Are you prepared to meet God with your influence? Are you prepared to meet God in the solemn hour of death? Are you prepared to meet Him? God help you if you are not to get ready now to meet God.

There is another sphere in which you have got to meet God and that is beyond this vale of tears, this life of toil, it is beyond the grave, it is beyond the resurrection. You have got to meet God at the *Judgment Bar*—that day for which all other days were made. And you will be helpless there, my friends, just as you are in the hour of death. Oh, the hand that would reach out to help you when you come to die will fail of its power; and that hand that would reach out to come to your help at the Judgment Bar of God will fail. You have got to stand at the Judgment Bar of God either in your own shoes or in the shoes of Jesus Christ. Are you prepared tonight to live or to die or to stand at the Judgment Bar of God? Now, this scripture says we have got to meet Him. There is no way to escape it. There is no way to evade it. There is

no way to avoid it; and I will tell you, my friends, when you come to the Judgment Bar of God you are not going to be able to turn off on somebody else the excuses for your sins.

One morning early my telephone rang. Somebody at the other end of the line said, "Mr. So and So has shot himself almost through the heart and he is calling for you." As soon as I could get by his side I was there. It was a home of poverty, a home of sin, a home of neglect. For two weeks this man had been on a drunk, and recovering from the drunken spree found himself sick and discouraged and took his own pistol and shot himself. He took me by the hand at seven o'clock in the morning and I was unable to get free from his grip until eleven o'clock when his hand fell pulseless at his side. I begged him for hours to give his heart to Christ. Just before he died I called his family in. His oldest boy fourteen years of age came and hugged and kissed his father good-bye. I will never forget what that father said to that son. And then the children one after another came, until the sixth one, the baby came. And then he came to bid farewell to his faithful, his good wife who was a Christian. He took her by the hand, still holding on to my hand, and said, "Molly, you have been a good wife. For these sixteen years you have had to do all the praying; you have had to do all the Bible study, all the teaching of the Word of God to our children. You have had to do all the church going, all the

godly living. I have not helped you at all." He said, "Molly, for sixteen years you have stood for me in religion. Now, I am dying I want to know if you are going to stand for me at the Judgment Bar of God." The pale, sad-faced woman with tears covering her face, turned to me for an answer and I said, "Old fellow, you have thrown off on God here and your faithful wife has done everything she could for you; but at the Judgment Bar of God you will have to stand in your own shoes. You have got to come to God's Judgment and face your record and face your sins." And he died and went out without God, unprepared to die. I will tell you, my friends, it is a terrible matter to live these years of ours and spit in the face of God and turn His righteousness and His Son and His religion out into the scrap heap. This scripture—"Prepare to meet thy God," says you must prepare. And the Bible tells you how to prepare to meet God.

THE WAY OF PREPARATION

There are two ways to prepare to meet God being handed out to the world today. One is prepare by works, by good deeds, by ceremonies, by church membership and prepare by submitting to the ordinances of the church and prepare by liberality, by subscribing to a creed, or by going through a religious performance. There are those that are teaching the doctrine that men can be saved by works.

And then there is a doctrine that is made perfectly plain in the Word of God, the way of salvation by Jesus Christ, by faith in Him, by the working of the Divine Spirit, by the new birth that comes through Jesus Christ, by His grace, by His imputed righteousness. There is that way that is laid out before men.

In 1896, having finished my course of training in an eastern school, I came back home, and about the 19th of June I landed in Waco. I picked up the morning paper. It spoke of a great wreck on the trains going into and coming out of New York City. Three hundred Knights of Pythias on one train going into New York and another train loaded with passengers was coming out on the same track and there was a terrible collision. Some forty or fifty people were killed. Everywhere the paper said there were the dying and the crying and the wounded and everywhere there lay the dead; and when they began to pull away the rubbish they found the engineer of one of those trains. He was crushed under his engine and just a little life was left. In his right hand he held a piece of yellow paper on which was written the orders that the chief dispatcher had given to him. Tears were running down his face and blood was rushing from his mouth and in a little while he was dead. But amid the cries they heard him say, "Somebody gave me the wrong orders!"

When you go to make a map for anybody in this world, you had better be sure that you give it ac-

according to the New Testament. Now, I do not know anything about the next world except what Jesus Christ Who has come back from that next world tells us; and I thank God I believe everything He says about it. God pity the man or the preacher in these days of evolution and these days of rationalism and these days of destructive criticism that would cut out one leaf of that Old Book. He is as bad as the sailor who throws away his compass and chart and starts out without anything to guide him across the seas. I thank God that I stand on it foursquare and accept it as God's old Book and the chart for the soul; Jesus Christ has made plain the way of salvation. Do I speak tonight to an inquiring soul? I do not want to give you the wrong orders. I do not want to meet you at the Judgment Bar of God and have you point your finger at me and say, "He gave me the wrong orders."

What sort of preparation ought a man to make to be saved. They are laid down in God's Word—two steps to God and eternal life—just two. There are not a thousand. There are not twenty-seven. There are just two steps to God.

REPENTANCE

That first step is repentance. Step up on it tonight. What is repentance? It is turning away from your sins. It is giving up the love of your sins, your affection for everything that you know to be wrong in your life. It is turning right about

with a new view and a new vision of God. And I tell you, my friends, it is giving up all of your sins. You cannot come into God's Kingdom with one hand open and the other hand behind your back holding on to something displeasing to God. You have got to make a clean breast of your sins and God makes it absolutely necessary for you to give up your sins. There is no substitute for repentance. Baptism is not a substitute; a good moral life is not a substitute, an oil well with its streams of money turned into the Kingdom of God is not a substitute. Old John D. Rockefeller with his multiplied millions has to come like any other sinner into the Kingdom of God. That is the first step to God.

There sat on the front seat in a great meeting one afternoon a little boy nine years of age and an old man eighty-three years of age. That was the first time in fifty years that old man had been in church. He said, "For sixty years I have been an atheist and denied God and His Son and the inspiration of His Bible." The old man was a surgeon of almost state-wide fame. That little boy from a good family in that community and that old atheist sat there together. I got on my knees in front of them and told them the same story. I said to the little boy, "You have to give up your sins." I said the same thing to the old doctor. I said to both of them, "You have got to come the same way. As the snail and the long-necked gi-

raffe had to go into the ark by the same door, you will have to come into the Kingdom the same way."

FAITH

The next step is faith in Jesus Christ, a personal acceptance of Jesus Christ. It is more than an intellectual or a moral matter. It is a spiritual matter. You may accept Jesus Christ as a historical person and yet go down to hell. I will tell you, my friends, if you haven't got religion below your collar button, you haven't got any. Now, I believe tonight that every man and woman that has given up their sins and trusted in the Lord Jesus Christ, whether they have joined any church or all the churches or no church, they are saved by the blood of Christ. And I believe any man in or out of the church who has not done that is going to hell unless he changes. He has to do those things—trust in the Lord Jesus Christ, give up his sins; and when he does that there comes Christ into his soul, a new hope, a new joy, a new peace, a new grip on the life that now is and is to come.

THINGS TO REMEMBER

First, my friends, prepare to meet God and do it now. In this important matter there are some things I would like for you to remember. First I would have you to remember that you do not have many opportunities where there is a favorable atmosphere in which to be saved. Now I will tell you when you come to think of it there are but few

opportunities that men have where there is a favorable surrounding in which they may be saved. I spoke to a man today who has been and seems to be now a gentlemanly fellow. He has not been inside of a church for more than five years and he has lived all these years in a community where there are many churches. He said to me, "It has not been because I have not wanted to go; it is because I am just a busy sinner and I have been absorbed in business." Just now and then there come into communities great wide-sweeping revivals that reach anything like a majority of the unsaved men. And in their homes there is not much religion. The habit of family prayer has died out. And family religion seems to be in most cases a dead issue in these days. I thank God a man can be saved anywhere or at any time that he will turn his heart to Jesus Christ.

There is another thing I want you to remember, that it is not going to be an easy matter for you to be saved. You have the habits of a lifetime. Many of you have the passions and temptations of many years on you; and it takes a man to break away from those difficulties. It is a big job to make preparation to meet God. It is worthy of the attention and the time and the talent of the biggest and best men in your community. Oh, tonight that you may know that you have to break away and ride over your difficulties in order to settle this great matter.

There is another thing that I want you to re-

member, that facing these difficulties and overcoming these temptations you have a great deal to help you. You have got Jesus Christ and the Divine Spirit and the coöperating help of God's people on your side. You have the Bible on your side and the prayers of your mother, the prayers of God's people on your side. I wonder tonight if there is another man here like the one who was here last night. A big, fine-looking man, an oil driller, after the service came to me and said, "Did you preach in Mangum years ago?" I thought a minute and said, "I did." He said, "My old mother heard you preach then and she wrote me that you would be here and told me by all means to come and hear you." I bless God that before he got away from this tabernacle he was prepared to meet God. Oh, the influence of a mother's prayers and letters. I pray you in Christ's name to make preparation to meet God and make it now.

I have read this New Testament through looking for one thing and I did not find it—a promise for the good of an unsaved man in the future tense. It is not there. All the promises for the good of the unsaved in God's Word are in the present tense. They are NOW. Now is the day of salvation. Come to Christ *now*. God help you to know that God is on your side for salvation now. Before tomorrow morning God's wrath may fall on you and He promises a *now* salvation. I won't promise you that you can be saved tomorrow if you come to this tabernacle. There may not be

any tomorrow for you. This tabernacle may be in a crevice in this old world. God help you to know that if you are to make preparation to meet God with any certainty of success you have to do it now. Oh, my friends, prepare to meet God.

CHAPTER II

LOST!

Luke 19:10.

I want to preach tonight on one word. Considered in the light of eternity, it is the most distressful word in all the languages of men. God uses this word in His Book just a few times. He uses it three times or more in one chapter, and then He uses it to describe the chief object for the life, the humanity, the death, the ministry, the resurrection and the eternal purpose of Jesus Christ. In the 15th chapter of Luke God describes the search for a lost sheep on the part of the shepherd. He describes the search for a lost coin on the part of a woman. He describes the search of a father for his lost son. When the son was found and came back to his father's house (the Father in that parable represents God in His great Fatherly concern for a lost world), he said, "This my son was dead and is alive again; he was lost and is found." There is no way of understanding that scripture unless you say that God there is trying to tell and describe the spiritual condition before God of every unsaved man. He said the boy was "dead." There

is no evidence in that parable that the boy had been actually dead and buried. He is talking about the condition of his soul. He said he was "lost" and is found. There is no evidence in that parable that the boy was actually lost from human habitation. The fact is he had too much company of the bad sort. He is describing the spiritual condition of his son. In Luke 19:10 He says, "For the Son of man is come to seek and to save that which was lost."

The word I want to talk to you about tonight is descriptive of the spiritual condition of every man and woman who has not trusted Jesus Christ as their Savior is that little word "Lost" —L-O-S-T —Lost. Considered, I say, in the light of eternity and in the light of its spiritual meaning, that is the darkest word in the history of languages. It means separation from God. It means eternal dwelling in the land of eternal punishment. It means the opposite of heaven. It means the extreme opposite of righteousness. It means hell. It means separation from God. It means no peace. It means no happiness, no joy. It means separation from the good and companionship with evil. It means all there is that is wrapped up in darkness, into which no sun shines. It means the starless night of eternity. It means sunless day forever and ever. It means all there is in the punishment of sin, in the wrath of God, in the indignation of a wrathful Sovereign. Lost! Lost! Lost!

SOUL-LOSS THE WORST LOSS

I saw a man seventy-two years of age standing one morning on the curbstone looking over the smouldering ruins of a block on which stood the day before a magnificent department store, but which in the night had gone up in smoke and burned down in flame. As I stood there, with my arms about him, he said, "Preacher, that represents the accumulation of a lifetime. I have lost my *fortune*."

I stood by the bedside of a young man twenty-seven years of age, who six weeks before weighed two hundred pounds. He at that time weighed only about a hundred pounds. He said, "Six weeks ago I had never taken a dose of medicine in my life and so far as I now remember had never had the services of a doctor to ease a pain in my body. But in the last six weeks," he said, with tears running down his manly face, "I have lost my *health*."

I was on the train. A little woman with four children sat across from me. For hours the little baby in her arms, nervous, restless, crying, had wracked her strength; and she sat there unable to care for the child. I tenderly asked her to let me take the child; and for a half-hour I walked up and down the aisle of that flying train with the little dirty baby in my arms. My arms were steady and I was not nervous and disturbed. Finally the tired baby went to sleep in my arms. I laid it down in

front of the weeping, tired mother and she broke down in tears. And I said, "My friend, what is the matter: is there anything else I can do for you?" Amid her sobs she said, "Did you see that man in that front coach chained to the seat?" I said, "Do you mean that crazy man?" She said, "Yes, he is my husband. For ten years we have lived in each others' love. We are taking him to the asylum. He has lost his *mind*." She said, "A thousand times I had rather bury him than for him to have to lose his mind."

A few months ago there came to my office in Fort Worth a beautiful woman. I had never seen her before. She knocked on my door and entered and said, "I want to see you privately. I wish you would lock the door." She sat in the chair across the desk from me—a beautiful, charming woman. She said, "I have come across the state to tell you the saddest of stories, because I believe in your prayers and your faith in God." That woman sat there and told me a story of her ruin. She said, "only one other in this world knows the story of ruin I am to tell you now. My fond husband, my precious mother, my own little darling child do not know it." That woman and wife and mother there unfolded to me a story of her own ruin. She said, "I have lost all. Last night in this city I turned to my lips the poison to take my own life." She said, "I am a Christian woman. I have got faith in God; but I have lost my *character*." Said she, "I came out of one of the sweetest homes you

ever knew." I looked at that broken heart. I looked on that wrecked home and that wrecked life and I said, "It is a tragedy to lose one's fortune. It is a tragedy to lose one's health. It is a tragedy to lose one's mind." But I tell you, my friends, it is a tragedy of tragedies to lose one's *character*.

But I am looking tonight into the faces of men and women who are in a worse fix than if they had lost their fortune or their health or their mind or their character. They have lost souls. You have lost souls—a soul that will never die! Death will heal the loss of a fortune. Death will heal the loss of the mind. It will heal the loss of the health. Death will heal the loss of a character. But I will tell you, my friends, there is no healing except in the blood of Jesus Christ for the loss of the soul.

I shall never forget an experience that came to the little town in West Texas where I lived. The little town was made up of cowmen and their families. Late one afternoon the word came in that a little child five years of age had wandered away from a traveler's camp. There were no fences in those days. There was just here and there in all that great expanse a cow ranch. There were no roads scarcely, no farms, no towns—a wide, wild country. I will never forget that night. Every man and every boy spent the whole, live-long night in those woods looking for that child. I will never forget the mother of that child as she wrung her hands, when we came about the camp, crying

for her lost baby, her little girl that had wandered away. I will never forget the morning that we found the child. I will never forget that night while I live. My friends, we did not search those woods that night because it was the child of a rich man. This man was as poor and his family was as ragged and neglected as I ever saw. The little girl was in tatters and as dirty as I ever saw a child when we found her. We did not look for that child because it was good. It went away from the camp because it got mad and threw rocks at its mother and went away in a rage. I will tell you why we looked for that child. It was because it was lost. That is exactly why Jesus came from heaven, gave up His throne and power and became man and submitted to the disgrace of taking on human flesh and suffered the persecution and died on the cross and was buried and rose again from the grave. It was to save men, not because they were rich or good, but because they were *lost!*

THE SINNER'S SPIRITUAL CONDITION

Now, I wonder with this introduction if you will let me tell you what God says is your spiritual condition before Him.

There are two kinds of sinners in this world and there is nobody in this world that is not a sinner. Any man who says he is not a sinner runs in the face of the Word of God. There are two kinds of sinners. There is the *saved* sinner and the *un-*

saved sinner. That is the way God classifies them. The saved sinner is the man or the woman who has given up his or her sins on a genuine experience of repentance, who has for himself or herself, not through some preacher or priest, trusted the Lord Jesus Christ for himself or herself. In the church or out of the church that man or that woman is saved. That man is a *saved* sinner. And every man or woman in this world who has not had that experience of Jesus Christ formed in his heart by faith is a *lost* sinner, in the church, in the pulpit, or out of it. If the Pope of Rome at his death has never trusted the Lord Jesus Christ as his personal Savior he will go to hell. If the pastor of this church has not trusted the Lord Jesus Christ as his personal Savior, or does not do it, he will go to hell. And if he does trust the Lord Jesus Christ as his personal Savior, thank God there are not devils enough out of hell to carry him to hell. My friends, I want to clear your hearts tonight of the rubbish about sin. I have collated here and am going to read you the scriptures on the unsaved man's spiritual condition before God. This is not some other man's words. It is the Word of God—the word of Jesus Christ. I want tonight to build in this great audience, with the sympathetic prayer and attention of God's people, a genuine scriptural ground for a great revival of religion. If you put it on any other ground it will blow away with the gentle zephyrs.

Ps. 51:5 "Behold I was shapen in iniquity; and in sin did my mother conceive me."

Ps. 58:3 "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."

Oh, that doctrine that men are born innocent and can be trained and raised up into Christianity has no sanction in the Word of God.

I have heard the story of a Christian man who said he was going to make a demonstration. He said that a man was born innocent and pure and that he by education and the right sort of home training could be raised up into the Kingdom of God. He said, "I will make a demonstration of it." And he got two rattlesnakes—a male and a female. He raised them away from other snakes and fed them on chicken meat and allowed nobody to tease them. From those snakes he raised the eleventh generation of snakes. He said, "The eleventh generation of snakes will have no poison in it, because," he said, "I have educated the poison out of it." They grew to be good sized snakes. One morning he left the cage open. His little boy went out into the yard to play. Playing about the cage he put his hand into it and those snakes, true to their nature, coiled, rattled, ran out their tongues and struck, and their fangs went into the arteries of that boy and he died. You can take that snake and put it yonder under the throne of God, by the side of the Tree of Life, and it will

coil and rattle and stick out its tongue and strike at a passing angel.

And I tell you, every man and woman born into this world was born with a sinful nature and you have got to take that out or they will go to hell. I am going to meet you at the Judgment Bar of God and I want you to get used to the truth down here because you have got to meet it up yonder.

Rom. 3:23 "For all have sinned, and come short of the glory of God."

Ecc. 7:20 "For there is not a just man upon the earth, that doeth good, and sinneth not."

Eph. 2:3 "Among whom also we all had our conversations in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath*, even as others."

God's Word says that the man or the woman born into this fallen race is a child of wrath by his nature.

Eph. 2:1 "And you hath he quickened, who were dead in trespasses and sins."

Eph. 2:12 "That at that time ye were *without* Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope*, and *without* God in the world."

Listen at this awful word.

In my pastorate at Abilene years ago in a great revival which I was holding in my church, I went as my custom was to see the people. I went into a

hotel which was under a new management. I went into the office and invited the proprietor who had just come to the town to make our church his church home. He was a big, fine-looking man. He looked me in the face and said, "Are you the pastor of that church?" I said, "I am"; and for two or three minutes I stood and heard him swear and curse preachers and churches and Christians. Then he walked back into the private room of his hotel. During that meeting God led back from twenty-seven years of backsliding, led there by this wicked man, his wife. I led to Christ his son, who now, thank God, is preaching the gospel in California. I led to Christ his daughter who is a student in our Training School at Fort Worth. When that meeting was over, one day my telephone rang. That wife at the other end of the line said, "Come." I went to that hotel. I went into that family room. There stood the weeping wife and the sorrowing children. There lay that big strong man on his bed breathing his last. He had been suddenly taken with an incurable disease. His lips moved and his wife said, "Put your ear to his lips and hear what he says." I am sorry I did. A thousand times his dying words have rung in my soul—"Dying without hope; dying without God; dying without Christ—hopeless, hopeless! For twenty-five times, I guess, his strength enabled him to say it; and then he went out into eternity.

I want to tell you while you are living, God says you are without Christ and without hope if you

have never trusted Jesus Christ as your Savior. Jno. 3:18 "He that believeth on him is not condemned; but he that believeth not is *condemned already*, because he hath not believed in the name of the only begotten Son of God."

You do not have to be condemned. Your condemnation is in the fact that you have rejected Jesus Christ and you are condemned now, because you have not believed in the name of the Only Begotten Son of God. You are not going to hell, my friends, because you murdered somebody, or because you lied or have stolen or have sworn. You are going to hell for the root of the whole matter, that you have not trusted Jesus Christ as your Savior.

Oh, tonight the memory that comes across thirty-six years! Thirty-six years ago I hung my soul at eleven o'clock one day on John 3:36. Thank God, it has been hanging there ever since.

Jno. 3:36 "He that believeth on the Son hath life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

God help you to see tonight that your soul is lost, because you have rejected Jesus Christ.

Jer. 17:9 "The heart is deceitful above all things, and desperately wicked: who can know it?"

Isa. 38:17 "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the *pit of corruption*: for thou has cast all my sins behind thy back."

Oh, my friends, I want you to see sin tonight.—*Sin, Sin, Sin!* I want you to see the sin that was born in your soul, the sin that contaminates your spirit, that makes you swear and lie and have a passion and steal and be dishonest. *Sin, Sin, Sin, Sin!* I want you to see it tonight. It is in your soul. You are a child of the devil by nature. Have you become a child of God by faith? You are lost, lost, without God and without hope!

THE BRIGHT SIDE OF THE PICTURE

Now, I want you to look at the other side of that scripture. “The Son of man is come to seek and to save that which was lost.” One side of the picture is sad. It is *Lost, Lost, Lost!* The other side of the picture is the *Cross*, is the *Cross*, is the *Cross* of Jesus Christ. Thank God, He says, “*is come.*” That means tonight He is here. I saw Him night before last and last night. I saw Him this afternoon. I saw Him thirty-six years ago. I have seen Him in tens of thousands of cases in these last twenty-five years in which I have been trying to preach for Him. I have seen Him come and seek and save and redeem. I bless God tonight that He has power in His blood to take every particle of stain that sin has made in the darkest soul and cleanse it. I bless God for the cleansing power of the blood. This scripture says that He is seeking.

I want you to think for a moment of the seeking Savior. He is seeking you through your

mother. He is seeking that unsaved man tonight by the godly life of his wife. He is seeking that wayward, wicked father by the life of his consecrated daughter or son. He is seeking you through this preacher, through these singers, through this sermon, through His Divine Spirit. Why, this tabernacle and these lights are saying, "Come to Jesus." These Christian people say, "Come to Jesus." This civilization in which we live today says, "Jesus is come to seek and to save that which was lost." He is seeking you and He bids you seek Him. You are a sinner; He is a Savior. You are going to hell if you hold on to your sins. He says, "Hold on to me. Trust me. Give me your heart and I will give you a heaven down here and a great eternal heaven up yonder. Oh, tonight let this Savior come into your soul by giving up your sins and trusting Jesus Christ as your Savior. Tonight, not on the church; not on the ordinances, though I love them; not on a moral life, though I prize it; not on liberality, though I bless God for liberality; but tonight on the two arms of the Cross of Jesus Christ I swing out the hope of the world's salvation. "There is no other name in heaven or on earth whereby you must be saved." Thirty-six years ago I trusted Him and, thank God, though I have buried my loved ones; I have stood by the bedside of my sick wife and children and other loved ones; I have suffered, but tonight I say, "I do not want any other name." Jesus Christ's name is sufficient.

God help you tonight to let Jesus Christ come into that dark word of your heart where it says "LOST" and let the word "JESUS" be written in its place.

CHAPTER III

HELL

The Word of God is very clear both in the Old Testament and in the New in the fact that there are two destinies for the souls of men. There is a heaven revealed in God's Word. There is a hell clearly told of in the Divine Book. There are 264 chapters, I think, in the New Testament. In two hundred and thirty-four times, nearly one verse for every chapter in the New Testament, alone, God says that there is a place of eternal punishment. If life's road twenty-six miles long had on it two hundred and thirty-four sign boards saying, "This road leads to hell" I think I would go another road. There is a great deal more said in the Bible about the place of eternal punishment than there is about heaven. I wish to say tonight that I believe the doctrine of eternal punishment stands or falls with the deity of Christ. If you say that there is no hell, then you say that the Bible is unreliable; and if the Bible is unreliable then Jesus Christ is not the Son of God and we are in a hopeless world without any anchor for the soul.

A friend of mine in my last pastorate said to me one Sunday afternoon, "I want to see you." I drove out to his house. His wife was a member

of the church of which I was pastor. He was a member of another church. I did not know what he wanted to see me about. When we were sitting in his parlor he said, "I am thinking of joining your church and I have a question to ask you. Do you believe that it is necessary for a man in order to be a Baptist to believe in the doctrine of hell?" "Well," I said, "Let's see. Maybe your trouble is more serious than that. You believe in heaven, do you?" "Yes, very firmly. I believe my mother whom you buried recently and our little child whom you buried recently are now in heaven." "And you do not believe in hell?" "No, I do not believe in hell. I believe hell is an injustice. It is dishonoring to God and I do not believe a merciful God would allow there to be a place of eternal punishment." "Well," I said, "on whose authority do you believe in heaven?" "Why," he said, "on the authority of the Bible." "Well," I said, "whose authority in the Bible." "Well," he said, "I believe it is the inspired word of God." I said, "Yes." He said, "Jesus said, 'I go to prepare a place for you,' and so on." "Well," I said, "then on the authority of Jesus Christ you believe in heaven." "Yes, I do." "Well," I said, "suppose I quote from Jesus Christ just as plain a statement about hell. You believe that Jesus Christ will tell you the truth about heaven and lie about hell, do you?" "Oh," he said, "you put it that way, do you?" I said, "Yes, I do." I said, "Jesus Christ speaks many more times of

eternal punishment than He does of heaven." I said, "My friend, if you do not believe in the doctrine of hell you do not believe that Jesus Christ is reliable authority on anything." And I believe that that argument is logical and true.

I know in this modern world people are trying to sidetrack on this great tragical doctrine. Now, I do not like to preach on hell. I do not like to believe in hell, but since it is in the Word of God and I am commanded to preach the Word I am under obligation to preach that which I find and not what I want to preach. Now, I want you to listen to some scriptures. I am going to show you tonight from the Word of God, and I trust every Christian here will be in prayer, for tonight I am going to preach the spiritual funeral of everybody under this tabernacle who listens. Now, you never before probably have attended your own funeral; but you are in attendance tonight on your spiritual funeral. I am going to show you from Job, from David, from Isaiah, from Daniel in the Old Testament, and from Paul, from John, from Peter and from Jesus Christ Himself in the New Testament that there is revealed in God's Word a place of eternal punishment. And then I am going to bring you a message from hell.

THE SINNER'S PERIL

In Jeremiah 23:12 is a wonderful statement about the peril and dangerous condition in which every unsaved man lives every hour.

“Wherefore their way shall be unto them as slippery ways in the darkness: and they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord.”

Now, in that scripture God says that every unsaved man is standing on slippery glass in the darkness every hour he lives. Now, you think of the peril, the danger, standing on slippery glass in the darkness of sin.

And then in

Deut. 32:35 “Their foot shall slide in due time; for the day of their calamity *is at hand*, and the things that shall come upon them *make haste*.” Standing on slippery glass in the darkness with God saying, “In due time your feet shall slide.”

THE SINNER'S DESTINY

Isa. 14:9 “Hell from beneath is moved for thee to meet thee at thy coming.”

Prov. 29:1 “He, that being often reprov'd, hardeneth his neck, *shall suddenly be destroyed*, and that without remedy.”

Because he hardeneth his will and stiffeneth his neck against the call of Almighty God.

Job. 21:30 (the oldest book in the world)

“That the wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath.”

Ps. 9:17 “The wicked shall be turned into hell and all the nations that forget God.”

Dan. 12:2 “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

The great statesman Daniel, inspired of Almighty God says that some time your old carcass will arise out of the grave to eternal damnation.

Matt. 25:42, 46 “Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal.”

And Jesus Himself is speaking in

Jno. 3:18, 36 “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

II. Thess. 1:7-10 “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our

testimony among you was believed) in that day.”

2 Pet. 2:9 “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”

Rev. 14:10 “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

Rev. 20:15 “And whosoever was not found written in the book of life was cast into the lake of fire.”

Rev. 21:8 “But the fearful, and *unbelieving*, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

This is the closing word of God about the awful day of punishment ahead.

Now, notice what he says. He names murderers and drunkards and whoremongers and liars and *unbelievers*. He that has rejected the Lord Jesus Christ is going to be carried down to hell with the murderers, the liars, the whoremongers, and the drunkards, because he hath not believed in the Lord Jesus Christ. My friend, your trouble is not so much your sins as your sin. Your sins are but the expression of the sin in your

heart by nature. And Jesus Christ says that you will have that day of eternal punishment because you have rejected the Lord Jesus Christ. God does not decide your destiny by your attitude toward your fellows, nor your attitude toward yourself. He decides your destiny in the world to come by your attitude toward Jesus Christ and He hangs your salvation on your rejection or your acceptance of the Lord Jesus Christ as your Savior.

A MAN IN HELL SPEAKS

Now, I want you to hear a message from a man in hell. You raise the question: "Brother Scarborough, do you believe in a literal hell of fire and brimstone?" I do not know how the punishment of hell will be applied. It may be that it is figurative language. I do not know about that. I know that God has a pretty hot world. It seemed today pretty close to this one and it was sure enough fire. I do not want to be any closer to the sun than I have been today. And I will tell you, my friends, if God has a place like the sun that he is going to send the sinner to I imagine it is pretty hot. If I tonight, 93,000,000 miles away from that little world up there, have to speak in my shirt sleeves and perspire with the little exertion I make, if I were about one mile from that little world He has up yonder I expect I would think it a pretty hot place. But if it is figurative language and the figure is just a shadow of the real thing, oh, my God, what is the real thing! I do

not want to get into it. I am not raising questions about what hell is made of, nor what it is like. I am going to keep out of it and I won't have to know. And since the Bible is the only authoritative word which comes from the other world I am going to believe it.

Now, Jesus Christ, after He laid those scriptures and many, many, many others I could read you tonight, like a school teacher, comes out with His big blackboard and takes a case from real life and makes a demonstration. And I want to read you Christ's demonstration when He brings a message from a man whom Christ says has gone to hell. It is in the 16th chapter of Luke, beginning with the 19th verse and going through the chapter to the 31st verse. And I do trust some of you old sinners will do like some have done in other meetings I have held, will wake up at two o'clock in the morning and find your Bible and read what God says and come back here tomorrow saved men. You say this story is a parable. Well, the proof is on you. God doesn't say it is a parable. I do not believe it is a parable. And yet if it is a parable it tells the truth just the same. I do not believe Jesus Christ will lie to men even in parabolic form. Oh, tonight, my friends, my heart goes out to you. I am not speaking in anger. I am speaking in love. I am not speaking defiantly. I am speaking to you tonight as one on the walls of Zion, loving your soul, believing in the light of God's word, wanting to warn you. Knowing you are going to

have to meet the truth of God up yonder, I want you to get used to it down here. You had better prepare yourself for the next world by the looking-glass of God's Word.

Now listen:

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate full of sores,”

Here in this scripture is a proof of the Divine inspiration of the Bible. If a man had been writing this Bible, he would have called the name of the rich man and left the poor sinner out. But God called the name of the poor man and let the hell-deserving rich man go without a name. Here is a rich man, got plenty to eat, got plenty to wear, got a good home, got plenty of friends, and here is a man that is friendless and penniless and hopeless and homeless and helpless.

“Which was laid at his gate full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.”

He was so helpless he could not even kick the dogs off as they licked his body.

“And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:”

How I bless God for that passage of scripture. What a comfort and consolation to those of us who are poor, who will never have anything in this life, that God would send a group of His flying machines down to the door of this poor sinner and take his soul home to be with God.

“ . . . the rich man also died, and was buried; ”

Now, anybody could have written this story that far. Your excellent reporters could say that much about anybody who died in your community, tell how much money he had, and so and so on and so on. But the next part of the story there is not a reporter in this world who could tell, because God lifts the curtains between this and the next world and tells about what went on on the other side; and it is about that I wish you to listen tonight.

I wish to say that the rich and the poor alike must come down to the grave. Your money, your position, your health, your friends, nothing will shield you in the hour of death when God calls you. Now listen:

“ And he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ”

COULD SEE AND CRY IN HELL

Now notice the plain word of God. He says this man died and was buried and yet he opened his eyes and saw. What does it mean? It means that the soul of this man was not put in the grave.

It means that the eternal spirit of this rich man was in hell. He had eyes to see. He could see yonder into heaven and could see a man who as a beggar had lain at his gate full of sores. I will tell you, my friends, when you die the hands of love will close the lids of your physical eyes, but there are no hands in this world that can close the eyes of your immortal, eternal soul.

Now listen:

“And he cried and said, *Father Abraham.*”

He was a Jew. He had been circumcised. He had conformed to the ordinances of that day, of the religious part of the Jewish life, and yet he was in hell. I will tell you, you may have your name on some church roll, but when you die you may go to hell. You may call some one of these preachers here “Pastor,” and yet when you die you may go down to hell. Your church membership is not going to save you. This man cried and said, “*Father Abraham.*” Oh, my friends, he not only had his eyes to see, but he had his voice with which to cry. And notice what he says:

“... have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”

Now, here is a man talking from hell and he says that there is a flame down there. He says there is something there that is tormenting him and the lips of his eternal soul are parched. His body

was buried and his soul was in hell. That great deceiver of the people, Russell, went up and down the land, got the newspapers to carry his damnable lies and moving picture shows to put them on the screen, and in pulpit and on platform he tried to put out the fires of hell. But that morning a few years ago when he fell dead in Texas on a flying train and I saw the telegram that brought the news, I said, "Oh, that man who tried to put out the fires of hell, my fear is that he has a different story to tell now."

Here is a man who went on before who said, "I am tormented in this flame." If that is not true, there is no truth in this Bible.

"But Abraham said, *Son*,"

Abraham called a man in hell "*Son*."

MEMORY IN HELL

"Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

I call your attention not only to the fact that this man had his eyes and had his voice in hell, but he also had his *memory*. Abraham said, "Remember." Remember how you have lived and what you had. My friends, one of the saddest things about eternal punishment is that memory will go down with you and you will remember this sermon, if you go to hell. You will remember your mother's life when you get into hell. You

will remember the life of your godly wife. You will remember the call of God. You will remember in that land and place to which you will go the opportunities you had, the sins you committed, the chances you had to be a Christian, and the rejection you made of Jesus Christ. Oh, memory! It is bad enough while you live to remember the sins of your youth sometimes. I thank God I never was a very wicked boy, and yet I remember the sins of my youth and my sleep is disturbed by the memory. I thank God that they are all covered by the blood of Jesus Christ. But think of being in hell with the door of mercy closed and no hope or chance of escape and you having to live there and with your memory. Macbeth in that great story of Shakespeare saw his hands, the hands of murder with the blood on them and in that tragical story he says, "Though the oceans may carry their crystal waters across these hands I see the blood." Jean Valjean in that great story of Hugo, having stolen the vessels out of the house of the priest, memory follows him and he would give a thousand worlds to be delivered from the memory of his sins.

But think of it, in hell forever, and memory fresh! God help you to know tonight that you have an immortal spirit and that there is a place of eternal punishment.

But that is not all of this story.

"And besides all this," Abraham is speaking,
"between us and you there is a great gulf fixed.

and so they which would pass from hence to you cannot: neither can they pass to us, that would come from thence.”

THE IMPASSABLE GULF

I want to tell you, my friends, that God knows how to fix gulfs. Try to get to the moon, will you? Try to get off of this planet in your flying machine and you will see that God has fixed a gulf and He says, between the home of the righteous and the damnation of the doomed there is a fixed gulf.

This doctrine of purgatory was born in hell; and there is no such doctrine that there is a chance after this life. I am speaking to some man perhaps tonight, an unsaved man, sitting by the side of his saved wife. Some day, my friend, you or she is going to die—you without Christ and she with Christ. You are going to hell and she is going to heaven and you will be eternally separated. Down here in a Texas town I was preaching and talking on this very text of the fixed gulf. I said something like just what I said a moment ago. There was a man and his wife in that audience, he an unsaved man and she a saved woman. They lived out two or three miles in a beautiful home on a big ranch and farm. After the service they drove home. He told the story the next day in a great meeting. “On the way home,” he said, “not a word was spoken. We got to the gate. She got out and went in and turned on the light. I put up the team, came in, and we retired. Not

a word was said. Neither one of us could sleep. About two o'clock she said finally, 'What's the matter?' I said, 'Wife, we have been living together forty years. We have raised our children. You have been a good wife. I do not want to leave you and I do not want you to leave me. That preacher said that when I die I will go to hell and that when you die you will go to heaven and he said we would be separated eternally.' He said, 'I cannot sleep for thinking about it.' She said, 'Yes, and I cannot sleep either.' He said, 'Wife, I want to know whether that preacher told the truth.' She said, 'Yes, it is so. If you do not believe it I will read it for you in the Bible.' " And she turned to this chapter and read it to him. It said, "Between us and you there is a great gulf fixed." She looked into his face and said, "Husband, that is the word of God." God's Spirit took the message and sent it to his soul and he said, "Wife, I want to get on your side of that gulf." She said, "Husband, come and kneel here by the bedside and I will ask God to put you on that side of it." He said, next morning, in telling this story, "Bless God, I have gotten on my wife's side of the gulf." Oh, friends, tonight on which side of the gulf are you now?

But that is not all of this story.

"DON'T COME HERE "

"Then he said," this man in hell, "I pray thee therefore, father, that thou wouldst send him to

my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Now, here is a man in hell who sends a message to you men who have not trusted Christ. And he says, "Don't you come where I am." I can show you in this same Bible where the devils of hell themselves ask Jesus Christ to not send them into the pit. The man that is in hell and the devils that have gotten out of hell do not want to go back; and yet there are men and women in this audience who are determined to go to that place where they will carry their voice and their eyes and their memory and their eternal spirits. God help you, if you have any sense at all, do not go to such a place.

God called me to preach and on the 16th day of April, 1896, in my room in old Farnum Hall in Yale University, when I was struggling between my ambition to be a lawyer and the call to preach, I read that passage of scripture. And I heard the cry of that man in hell who said, "Go and tell my brothers not to come to this place." My friends, for twenty-five years I have been looking for that man's brothers. Thank God, I have seen thousands of them by faith in Christ escape that place. He has brothers here tonight. I am willing to die if need be to keep you from going to hell.

But that is not all of this story. Oh, Christian people, won't you hear the cry of the helpless,

doomed soul begging you to win everybody you can to Jesus Christ? Listen:

“Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent.”

WHY HE IS IN HELL

You see why that man is in hell. It is not because he was rich. It was not because he was uncharitable. I heard a preacher say that this man went to hell because he was uncharitable. I will tell you what I can do. I can take that Bible and prove to you that that rich man took old Lazarus into his house, gave him the best bed in it, sent for three nurses and five doctors and nursed him back to health, just as quickly as you can prove that he did not. It doesn't say he mistreated that man that lay at his gate. Why, did he go to hell? He himself says, because he did not repent of his sins. Now, my friends, I want you to see it. He says, “If my brothers repent they won't come here. I did not repent, therefore, I am here.” I will tell you, your trouble is that you hold on to your sins and reject Jesus Christ.

Now, I will leave it to any fair witness in this audience if I have not made it plain tonight. I can prove what I have preached from Jesus Christ. You are going to hell, not because you own an oil well, not because you are wise or other-

wise, not because you are good or bad. You are going to hell simply because you hold on to those old miserable sins of yours and in doing it you reject Jesus Christ. "Except ye repent ye shall all likewise perish."

I believe in joining the church; I believe in the ordinance of the Lord's Supper; I believe in liberality; I believe in living a good life; but I will tell you, my friend, none of these will help you to be a saved man, none of them will keep you saved. It is Jesus Christ that saves you and keeps you saved, and you join the church and are baptised and live a good life because Jesus Christ is in your heart and commands you to do it.

God help you tonight, everyone of you, boys and girls, men and women, to see that there is a hell, and the reason why you are going is you won't give up your sins. Oh, tonight, turn away from your sins and trust the Lord Jesus Christ as your personal Savior.

CHAPTER IV

THE JUDGMENT

Rev. 6:14-17; Acts 17:30-31.

“And the heaven was removed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?”

I have read from the 6th chapter of Revelation, the 14th to the 17th verse.

I read also from the 17th chapter of Acts, the 30th and 31st verses:

“And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:”

Then he gives a reason why men should repent:

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

I want to talk to you tonight about the subject of this great scripture—the Coming Judgment. There are many passages of scripture that I could read. In many places in God’s Word the last great day is described. There is a good deal that is told about it. It is one of the great days. I think one of the greatest days was when God made man. Another great day was when Jesus Christ was crucified as the Savior of man. Another great day was when Christ was raised from the dead, giving assurance and a guarantee in the resurrection of all dead, not only the dead in Christ, but the dead out of Christ. And then this scripture tells of another great day, the day that is ahead, called in many places in God’s Word the Judgment Day.

There are a good many things told us in the Word of God about this Judgment Day. There are many days here that prefigure the Judgment Day. There is that that is going on in the court house there tonight, where a man is being tried for his life. While the lawyers are speaking there about the judgment that is to come on one man for one deed that he did, I am speaking to you tonight, here under this tabernacle, about the Judgment

that you and I have got to face for the deeds done in the body.

The very falling leaf in the autumn, the very decay that is all about us, is an argument for the coming Judgment. It is a very solemn day. It is a very serious matter to think about.

NO JUDGMENT FOR THE SAVED

I want to say tonight in the first place that the Judgment Day has nothing to judge for the Christian. I am not going to the Judgment Bar of God to be judged. I will be there. So will you. But judgment for the Christian man has already passed. In the first verse of the 8th chapter of Romans and in other places in the Bible it is said "there is therefore now no condemnation for them that are in Christ Jesus." Judgment has already passed for the Christian. You and I were judged in Jesus Christ when we accepted Him as our personal Savior, and the wrath of God fell upon Christ for us and our judgment ended on Calvary because we trusted Christ as our substitute, in life, in death, for sin and at the Judgment Bar of God. So, there need be no fear of the fearful coming of the Judgment for any man that has Jesus Christ in his heart. The only interest the Christian has in the Judgment Day is that there his rewards will be assigned. God will hand out to the Christian whatever reward is coming to him. But to the unsaved man, the sinner and rejector of Jesus

Christ, the Judgment is a very solemn and meaningful day.

MEANINGFUL MATTERS

There are several things about the Judgment that I want to speak to you about tonight; and one is that the *Judgment Day is fixed*. God says He has appointed a day in which He will judge the world. I do not know when it is; and men, though they have tried to figure it out, have utterly failed in their prophecies in fixing the day of Judgment. I do not know whether I am a Pre or a Post Millennialist. I have not paid so much attention to either one of those terms. But I am a *Pro*—I am *for* the Second Coming of Christ. I will tell you, my friends, tonight, that the Judgment Day is fixed, and God knows when that Judgment Day is coming. In His plan and program He has fixed a definite day and all the other plans and all the programs of men are being worked out according to that great coming day.

Now, there is another thing about that day. *There is the crowd that will be there*. All mankind, every man that has been born of woman, will be at the Judgment Bar of God on that Day. The graves will give up their dead; the sea will give up the ones buried in it. The infant born but a span long and the man that lived to be the oldest man of all history will be at the Judgment Bar of God. That will be a wonderful crowd! The kings, the emperors, the generals, the great and small, the

free men will be there. Every man will be at the Judgment Bar of God. There is no way to escape it. There is no way to avoid it. God's fiat has gone out and He says that His agents will bring to the Judgment Bar all nations and all peoples. This scripture says that the rich and the great will cry that the mountains and the rocks will fall on them; but God's power will uproot those rocks and turn over those mountains and find every soul in this world and bring it to the Judgment Bar of God.

Now, there is another thing about this Judgment. It says that *the Judge has been appointed*. He is named in this scripture, and it is Jesus Christ—the Lamb slain from before the foundation of the world—Jesus Christ the one that died for us. The scriptures are plain that Jesus was the Creator of all things and that He is the Savior of all things and that He sits regnant tonight at the right hand of the Father and in His hands are the controlling powers of this world. Now, I should like for us to think about that for a little while. It speaks of the wrath of the Lamb. Oh, we have studied Christ in His mercy side, in His tenderness side, in His love side; but the scriptures reveal that this Lamb has also wrath and at the Judgment Bar of God He will be the Judge. Jesus Christ, the one who loves us the most, will be the one to judge us.

I will tell you in the family down here among men, I would rather anybody in this world would

judge me if she were to turn against me than my wife, the one that has loved me the most. Some time ago there came into my office a woman. She told me the story of her life. She loved a man—she said a manly man. She said, “I poured out on him the affection of my girlish life, and the love of my young womanhood; and the love of my maturer womanhood was given to this man. He was the father of my children.” And she went on and told me about how happily they had lived together. “But,” she said, “another woman came into the story and she stole away his love and he mistreated me and my children. He would come home drunk and abuse us.” She told of how he had killed one of their little infants and got out of it. There was that little woman that had loved him most. I saw her blood begin to boil; I saw the wrath begin to come and she said, “I could crush him. I could take his head between my fists and I could crush it. I could bite his ears off. I could bite his nose off.” She said, “I would glory in the opportunity of taking a dull butcher knife and going into his left side and cutting out his heart.” Oh, she was turned into a little fiend. It was love that was turned into wrath. I wonder if it is not something like that in being judged by Jesus Christ, the one who has the wrath of the Lamb.

Oh, my friend, you have got to meet the one whose love you have rejected.

Now, there is another thing about this Judgment

and that is that there is *a standard of judgment*. That Judge yonder in that court house tonight, when he delivered the charge to the jury, had a standard to go by in delivering that charge. He has got to remember the statutes of the state of Oklahoma, the Constitution of the United States, and these are the standards by which the law is to be delivered and the evidence to be taken. And so, my friends, in God's great judgment there is a standard. We are to be judged by this Book. We are to be judged at the Judgment Bar of God by the law laid down in God's Word. This Book is the constitution of man's conduct. My friends, you and I have got to be measured by the standards of righteousness set up in God's Word. And then we have got to be judged by the standards of Christ's righteousness. He is the standard. He is God's great measuring rod by which men's lives have to be judged at the Judgment Bar of God.

I heard a preacher in his prayer once pray, "Lord, give us justice." I said, "Oh, Lord, don't answer that prayer on me." I do not want justice. Mr. Spurgeon said: "Everything above hell is mercy." I want mercy. I do not want justice. Yonder at the Judgment our lives are going to be measured by the life of Jesus Christ. Every man at the Judgment Bar of God will be judged either *by* Jesus Christ or *in* Jesus Christ. And if you have not His righteousness as God's robe of righteousness around your immortal soul, then your righteousness must come up to the

righteousness of God. Now, can you stand it? Call the Savior tonight and let Him stand here. Has the world for twenty centuries found any sin in Him? No. In His thoughts? No. In His doctrines? No. In His conduct? No. In His life? No. But what about you? You have been a sinner from the very beginning and you are a sinner now; and how are you going to stand compared with Christ? You could not stand one second in an eternity of time. Here is what I mean to say tonight, that you have to have Christ's righteousness or you have to have a righteousness that is equal to His, because nothing will pass the Judgment Bar of God into that eternal heaven that has any sin in it. God is not going to lower His standard at the judgment. Now, as far as I am concerned I am not going to try to go in on my righteousness. I am going to state an exaggerated case.

Suppose tonight that I am the best man that ever lived, all the virtues and goodness and patience and grace and longsuffering of the best men of the world were embodied in me. Suppose I am the best man in all the world. Now, that is a very violent supposition. Say another thing. Suppose I am the greatest preacher that the world ever saw, that by my preaching millions came to Christ and millions turned their faces to God. Suppose that I am the richest man that ever lived, and I took my money and on every hillside and in every valley of this earth I built a church house,

an orphanage and a school and I clothed the orphans and I educated the ignorant. And suppose I, as the best man and the biggest preacher and the richest and most liberal man, should come up to the Judgment Bar of God, and should say, "I was earth's best man; I was earth's biggest preacher; I was earth's richest and most liberal man; and I want to come by that goodness of mine and that preaching of mine and that liberality of mine into your Heaven." I will tell you I believe if that is all the claim I had I would be turned into hell with other sinners.

Now, let us take a case. I am some of these days coming to the Judgment Bar of God. When I get there I am not going to claim my goodness, my preaching, my liberality; but yonder at the Judgment Bar of God I am going to say that I am trusting only and altogether in the imputed righteousness of Jesus Christ as my personal Savior and I believe on that and that alone God will put me into His Heaven. God help us tonight to have this matter clear.

The story is told back yonder in some political history between this country, England and one of the South American republics, that a man who claimed his relationship to the British government and his citizenship in the United States was arrested in Brazil and tried and court martialled and condemned to die. The British and American representatives did all they could to save his life and their plans failed and the Brazilian gov-

ernment said, "He has violated the law and we are going to execute him." And the day came for his execution. Yonder he stood out in the open field and the soldiers of the government were ready with their guns; and just before the time to shoot out came the representative of the English government and the representative of the United States. They walked out and this prisoner was wrapped around with the English flag and then with the American flag, and those two men stood back and said, "Now, shoot. If you fire on this man I want to tell you that back of these flags are the English and the American armies and the English and American navies. He is covered with the flags of these governments." And I will tell you Brazil lowered its guns.

Yonder at the Judgment Bar of God my poor trusting soul and yours will be wrapped around by the robe of Christ's righteousness, and there are not devils enough in hell to get through the imputed righteousness of God. God help you tonight, my friend, to see that there is not a chance for you to do anything that will save you, or any ordinance or church membership, nothing except to come with your poor, penitent, believing soul to Christ and let Him save you from your sins now, and from the Judgment to come.

AFTER THE JUDGMENT

There is another thing about this Judgment and that is, what will happen when the Judgment is

past? Oh, my friends, I have tried to think of it—the things that would happen at the Judgment Bar of God. Thank God, the saved man that has been faithful and of service to God will have a crown of righteousness put on his head. He says for the soul-winner there will be a crown bedecked with fadeless stars. Oh, what a glorious thing it is to think about the rewards of the child of God that has been in service for the King down here.

But, on the other hand, think of what will happen to the unsaved man, the man that will receive the condemnation of God. My friend, it will be that hand of Jesus Christ that was pierced for you, that same One Whose hands you by your sins have crucified, it will be that hand that will point you your way down to hell. And, oh, the separation and the darkness that will come to be meted out after the Judgment for the man who rejected Jesus Christ down here.

A. J. Gordon, that great Boston preacher, tells of a dream that an unsaved man had, and it was a scriptural dream. This man dreamed that one morning he got up as God's agent, His eternal Gabriel, blew the Judgment horn for the end of time and for all those who had been saved to be caught up in the air. The dream was that he got up and looked for his wife and he could not find her. There were her clothes just as she had left them the night before. He said to himself, "I judge she has gone to open the door for the servant." He waited. She did not come. He

dressed and went down to the back door. He found the back door locked. He went out to the servant's house. His old servant was a Christian. There were his servant's clothes just as she had left them the night before and her bed was unoccupied. He came back and went upstairs to his son's room and said, "Have you seen your mother?" "Why, Father, what has happened?" "Well," he said, "I cannot find her. Her clothes are downstairs in the room just as she left them last night." He said, "Maybe she is out in the servant's house." "No, old Auntie is gone, too. Her clothes are just as she left them last night. I have been in your sister's room and she is gone. He said, "We went downstairs and as I went to open the door a man came along and asked, "Have you seen my wife?" "No," he said, "Have you seen my wife?" About that time along came a man all scared and said, "I came through the cemetery and the graves some of them were open." And he said, "Something has happened in this town." Oh, that was the coming of Jesus Christ. He said "There shall be two in a bed; one shall be taken and the other left. There shall be two grinding at the mill; one shall be taken and the other left. There shall be two in the field; one shall be taken and the other left." Some of these days, my friend, you are going to wake up and your loved ones will be caught up by the angels of God into the air.

God help you to know tonight that you have got to come to the Judgment Bar of God and you had better be saved down here. You had better be saved now.

CHAPTER V

THE VALUE OF THE SOUL AND THE DANGER OF LOSING IT

Matt. 16:26

You will hear this scripture:

“For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it.”

That is a scriptural paradox. Whosoever shall save his life shall lose it. That is, the selfish man will not be able to save himself. The most miserable, unhappy life is the selfish life. Whosoever shall lose his life for my sake shall find it. The unselfish life is the happiest life. Jesus Christ came into the world to establish the doctrine of unselfishness. And if you will lose your life for Christ's sake you will find it in the greatest possible fashion.

I talked not long ago to a great cotton man. He had made a fortune. He is a very fine Christian gentleman. He was the first man who, as I lead the Seventy-five Million Campaign for Baptists in the South, telegraphed me that he would give \$100,000.00 to the Campaign. He said, “Not long ago I had to have an operation. The doctors said

it was a serious one. I went to the hospital and they prepared me for the operation! My pastor came and held my hand while they applied the anesthetic. As I lay there on the operating table, I thought of some things and forgot many other things. I did not know whether I would come off that table alive or not; but the things I thought of and the things that seemed best to me then were the things that I had done for others. I forgot the bank I had built; I forgot the corporation I had formed and successfully operated, the money I had invested in this and that and the other thing; but, at that trying hour, that testing hour I thought of the money I had spent in educating poor boys and girls, the money I had put into churches and schools and hospitals and orphanages and for missions. I forgot the money I had spent for my family and my pleasure and my luxuries. Then in that hour I blessed God that I had laid up some treasures 'where moth and rust doth not corrupt, nor thieves break through and steal.' "

My friends, if you want to save your life save it in the service of God, "For what shall a man be profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

I want to speak to you tonight about the value of the soul. I know there are many forms of investments. I know there is a form of investment in money that brings a large return and pays a

good dividend. I know that there is an investment in the mental life that brings a good return on that investment. I was thinking the other day of that old bachelor uncle of David Lloyd George, who by his simple preaching of the Gospel and his trade as a cobbler—a shoemaker—saved up a little money; and when Mrs. George's husband, the father of David Lloyd George, died, this bachelor uncle of this boy, brother of the father of David Lloyd George, sent for the widow and children and took care of them, and put David Lloyd George through the public schools and then took the money that he had saved and invested it in the education of this young man. That man is still living. He said the other day that the best investment he ever made was the investment he made in the brain and education of his nephew. And today that man is probably the greatest man on earth, a great democrat, a consistent member of the simplest and yet one of the strictest and freest Baptist churches in the city of London. He holds in his hands more power than any other man in this world.

There is an investment in intellectual life that brings a large return; but I tell you the largest investment you can make in this world is the investment in souls, in spiritual life, in spiritual power; and our Savior in this scripture propounds that question, and I think it is a pertinent question to ask of the great congregation before me tonight, There is scarcely a man or a woman that hears me

speaking tonight but who in the last year or two has not planned or thought of getting rich or making an investment—of a small amount, probably—but for a large return. There have been few of you that have not wanted lands or leases or royalties in some of these oil fields. You have hoped and prayed that you would make an investment that would strike lucky, and you would have a fortune. Some of you have gained a fortune.

THE VALUE OF THE SOUL

I wonder if you realize the value of the soul, the value of the spiritual matters. God says, "What shall it profit a man if he gain the whole world and lose his own soul." What shall it profit him if in the gaining of it he shall lose his own soul. Here are some great words God uses. He uses the word "world" and the words "whole world." Suppose a man gain the whole world. Some men have spent their lives in gaining wealth. Suppose a man were to gain all the wealth of the world, the funds of the Rothschilds, the Rockefellers, the Goulds, the Fords, and so on and so on, and had a title to all the lands and all the gold and all the bonds and all that is of value in this world, Jesus Christ says if he had it all and in the gaining of it lost his soul he would have driven a bad bargain. There are some men who give their time to gaining honor and fame and renown, some in war, some in statesmanship, some in politics, some in literature, some in science, some in education,

some in one thing and some in another. Men have drawn out their lives and consumed their energies for fame. Jesus Christ says if one man had all the crowns and all the honors and all the glories ever put on the heads of all the kings or all the presidents, of all the potentates, on heads of all the generals and all the scientists, if one man had all the crowns and all the honor of the world and in gaining them had lost his soul, Jesus said he had driven a bad bargain. Some men give their lives to the gaining of power. They will sell their souls for power and consume their fortunes for power—physical power like Jack Dempsey and men of that kind. They will consume their energies for social power or financial power or political power or military power. Tonight I think of the sad picture of William II out yonder in that lonely home with his wife in the grave, with his children scattered, with his fortunes gone, with the death of some 20,000,000 men lying at his door tonight with the sorrow of a whole world lying at his door as the probable cause of this awful tragedy, the World War. And what was it all for? It was to gain power that he might be crowned and rule the world and dictate to men everywhere. And yet if a man were to have in his hands the reins of all the governments, the power over all commercial institutions, all social life, all political life, if he had the power as the chief potentate of all the world

and in gaining it had lost his soul, Jesus Christ said he would have made a bad trade.

There is another thing for which men will sell their lives and shrivel their spirituality and go down to hell. It is the seeking of pleasure, the indulging of the passions. Pleasure! Pleasure! This is a pleasure loving and a pleasure mad age. I tell you, my friends, there are things in the social life of our country today that imperil all the things that are dear to us. I tell you the modern dance and the modern moving picture show and gambling and things of that kind, and some of you here today are gambling every day on your baseball grounds; but there are other things besides gambling in which you are selling out your lives. Oh my friends, there is the social sin, where men and women sacrifice their virtue and character, and our people by the thousands and millions are going down to hell and consuming their lives for the satisfaction of pleasure. Jesus Christ says if a man drink the bitter dregs out of the fountains of pleasure in the world, if he had it all, if all the joy that had come from passion and pleasure, that had come out of the satisfaction of the appetite and all the joy that had come out of the satisfaction of the highest ambitions of the devotee of pleasure, if one man had all this and in the gaining of it he had lost his soul, Jesus Christ says he has made a bad bargain. Oh my friends, what a statement from Almighty God! What a statement! If a man gain the whole world and in

the gaining of it lose his own soul, what does it profit him? I wonder tonight how many men I am speaking to who either for pleasure or for wealth or for honor or for power are simply driving your life out and selling your soul in order to gain one of all of these. And at the same time you are carrying your soul down to hell. I plead with you that you may know that your soul, your eternal spirit, is worth more in the sight of God than all these things put together.

There is the story of the man in New York state who committed a crime against the government and escaped arrest and went to California and went into the gold field, accumulated a fortune, married a beautiful woman, and reared a family of beautiful girls. After twenty years he moved back to New York City. One day an officer of the law came into his bank and said, "You are my prisoner." He was arrested and tried, and the judge pronounced on him a sentence which sent him to spend the rest of his life in Sing Sing. When the sentence was pronounced he said, "I have only one request to make before you carry me to my home yonder in Sing Sing, and that is that I may be allowed to go back to my Fifth Avenue home and visit it and see again my wife and daughters." The judge granted the request and under heavy guard he was carried to his home. He went through it from cellar to garret. He saw on the walls the paintings which his money had bought, he saw the beautiful furniture, the carpets

and the tapestries; and as he came out to the front door he fell on a cushioned seat and said, "Wife, have I not been a good husband?" "Yes." He said to his daughters, "Have I not been a good father?" "Yes." He said, "Oh, to think of it! I have spent a fortune on this building and on my bank and on the other things I have done, and to think I am going to a place where I cannot enjoy my gain!" Oh, my friends, tonight I want you to know that God here in this wonderful scripture is trying to give you a sense of the value of your soul.

What is a soul worth? Go and ask the mother when the babe comes fresh from her life. See her going through the pains of travail in order to bring that child into the world; and ask that mother what the body is worth. Go yonder to the place of death and see that widow as she mourns over the loss of her husband as his body goes down into the ground. Ask her what the body is worth. And yet, in silence there is no word that comes back. I will tell you you cannot find there what a body is worth, let alone what a soul is worth.

When our little girl, now sixteen years of age, the most satisfactory child I ever saw, was five years of age, the doctor said, "She has pneumonia." I shall never forget that time. For seven days and nights her mother and I stayed by the side of that beautiful little child with that awful disease, that disease when announced in the body of your child sends a spasm of pain to your

heart. Day and night for seven long days and nights we did not take off our clothes to sleep. I will tell you, my friends, when one of your own is in the grip of an awful disease, sleep and appetite leave you. Oh, what a draw on the heart of the father and mother as they see a little child in the grip of the disease. The doctor said, "Between the seventh and the ninth day the disease will change its attack from the lungs to the heart and then it is a question of vitality." He told me the symptoms when the change would come. And one night past midnight I discovered that the symptoms of the change had come. I saw the subnormal temperature; I saw the twitching of the hands; I saw that anxiety on that little face. I said to the mother, "Wife, the time has come now. The testing time has come." I said, "Go to the phone and call our doctor." Oh, how I bless God for good doctors! How I bless God for that man that will stay by the side of the body of the loved one and help you fight the battle! And he said he would come. Then I said, "Now, little woman, we must send for another doctor." And there by the side of the bed we asked God to spare the life of our child. I said to Him, "Dear Savior, I hold nothing too dear to give now that you may spare the body of our little child." My friend, will a father or mother sell out the things that are dear for the body of their child? God help us to know that the *souls* of men are worth ten thousand times more than the bodies of men. Jesus said, "For

whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it."

I was in a town in West Texas waiting for a midnight train. In the room where I was waiting sat a cattle king. He owns eight hundred and fifty sections of land. He owned at that time twenty-five thousand head of fine cattle. He owned banks and railroad stock. There sat by his side his wife, his son and his son's wife. In his arms was a beautiful little grandchild. Dr. Truett was sitting by my side and we were talking to the cattle king. He got to talking about the sickness of his little granddaughter. He said, "The doctor came over that road forty miles. All day it took him to travel. He got there at night and next morning he discovered that the little child had diphtheria. It was forty miles to the antitoxin and no railroads and no automobile roads. In less than two hours we had the antitoxin in the body of that little child. We had two dead horses and nearly two dead men that brought that antitoxin." Then he hugged her to his bosom and said, "Thank God, she lives!" And I said to him, "Brother John, how much would you have given for the body of your grandchild?" He said, "Wife, we would have given every acre of land?" "Yes." "Every cow?" "Yes." "And our railroad stock?" "Yes." "And our government bonds?" "Yes." He said, "We would have given it all for the body of this little

child of ours. We would have given it all and started out again in life like we started thirty-eight years ago." I put my hand on the shoulder of the greatest preacher that lives today and said, "Brother George, if you and I valued souls like that we would turn this world upside down." The trouble with us today is that we have put so little value on the souls of men. The trouble with you tonight is that you think more of gold and more of pleasure and more of honor and more of most anything else, than you do of your soul—your soul that will never die. Jesus says if you gain the whole world and lose your soul in the gaining what will it profit you?"

THE SOUL'S SALVATION UP TO THE INDIVIDUAL

Jesus here intimates that the saving of the soul is up to the individual. It is. What shall it profit a man if *he gain* the whole world and in the gaining of it lose his own soul, what shall he give in exchange for his soul? The saving of the soul is up to the individual. I bless God that I believe in, though I do not understand it, the old doctrine of predestination. I believe in it; I accept it, though I do not understand it. I believe in God's preelecting love and power. And I tell you, my friends, I believe that there is nothing in that doctrine that keeps a single lost soul in this world from coming to Jesus Christ now. You may talk about God's power to save; and yet it is clearly

laid down in the Word of God that a man must repent and believe for himself; and He has said that he will in no wise cast out anybody that comes to him; and He said, "Whosoever will may come." Tonight God says that it is up to you to be saved.

I looked this afternoon in the face of what I believe was a brave man. He, as a prisoner in jail, has the blood of his fellow on his hands. I looked into his face and I said, "I believe deep down in my soul that if you will give up your sins in your heart and trust the Lord Jesus Christ with your eternal spirit that He will save you from hell by His power. Jesus Christ hangs the destiny of this world on two places. He hangs it on the two arms of the Cross and in the second place He hangs it on the will of man. He will not force you or compel you. If you reject him He will send you to hell. But, thank God, He will give you His Divine Spirit to help you to make the right choice. He sends His churches and His preachers and His songs and the Spirit of God to show you what is right and to give you courage to decide right.

GOING TO A PLACE WHERE THEY CANNOT
ENJOY THEIR GAIN.

There is another thing that this scripture here suggests, that men spending their all to gain the world and losing their souls, are going to a place where they cannot enjoy their gain. My friends, you are not going to take anything out with you when you go. There are no pockets in the shroud,

no safes in the coffin; there is no place for you to hold on to your gold.

I was on Wall Street in the city of New York some years ago. I noticed a crowd congesting down that little street. As I stood there at the end of Wall Street where it runs into Broadway, I saw fifty or a hundred policemen driving the crowds back at the end of their clubs. In a little while it came out that the president of one of those banks had been shot down in cold-blooded murder. In a little while an extra came out and said Banker So and So was assassinated. They said he was there in his office and was in cold blood shot down. They said nothing was gone. The silver was there, the paper money was there. There was nothing gone except the soul of the banker. He went out and took no gold with him, no silver, no bonds. Just his naked soul went out to meet God. That is the way it is going to be with your soul. I do not care how much royalty you have, nor how much bank stock you possess, you are going to a place, my friend, where you won't take anything with you, nothing but your soul. Oh, tonight that you may know that you are spending your life for the gaining of things, and you are going to a place where you cannot enjoy your gain. What are you going to do about it? Some sad day you and I will meet at the Judgment Bar of God. Oh, how my heart went out this afternoon as I talked to those prisoners. Everyone of them but one said, "I have somebody that loves me." One of them said, "I

have not a friend on earth. My mother died before I can remember. I have nobody that I know to love me.' It is going to be like that at the Judgment Bar of God when you and I come. If you are without Christ you will have no friends there, nobody that can help you. You had better see that your soul is saved now and get in with Jesus Christ and have the Father's friendship and the Spirit's power on your side at the Judgment.

I am not talking about taking care of your body, or your mind; but I am talking about your spirit, that that shall never die—your soul. God help you tonight to see after your soul. I believe from this town (and I am tremendously charmed by your citizenship) I believe from this town I could organize an army to do almost anything that is right. If the word were to come that a child was lost, in less than fifteen minutes those cars would be started out for the search. But oh, my friends, tonight there are scores and scores of men and women in this tabernacle, whose souls are lost. I beg you in Christ's name to take care of your soul.

CHAPTER VI.

THE SAVIOR KNOCKING AT THE DOOR

I want to talk to you tonight about the Savior knocking at the door. In Revelation 3:20 Jesus says:

“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

I think this is the simplest explanation of the plan of salvation encompassed in so brief a statement within the lids of God’s Book.

Jesus had ascended from His crucifixion and resurrection and had been back with the Father sitting regnant on the Throne of righteousness interceding for us some sixty years. Only once before this had He been back to earth in His personal resurrection body. He came back to save Saul of Tarsus and He came back to reveal unto John, the aged disciple, the last book of the Bible, the Book of Revelation; and in that wonderful vision He says: “Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

A GLORIOUS REVELATION

There is great joy in what this scripture reveals. It reveals probably the greatest fact of all spiritual history since the ascension of Jesus Christ, and that is that at the door of the hearts of men the royal son of God persistently and insistently stands and seeks and knocks and speaks and pleads with men that they would let Him into their hearts. How I bless His name that thirty-six years ago He knocked at the door of my heart. I was thinking of it today as I enjoyed the hospitality of my friend and former teacher. The memory of my salvation came back to me. When a lad of sixteen years I went to the teacher and said, "I wish to go to church today." I was then under deep conviction for sin. And as was the custom he gave me a written excuse with his own name signed. How I thank God that the Christian teacher as he handed me the excuse (he says he had forgotten the incident; but I shall never forget), put his hand softly on mine and said, "Lee, I am praying for you." Before I got to the church house that morning I had given my heart to Christ. Jesus came and stood at the door of my heart and sought me and called for me and plead with me in His spiritual power that I turn from my sins and open the door of my heart and let Him come in. There is joy tonight in my soul as I remember that into the open heart Jesus Christ came thirty-odd years ago. Through

these years he has been the joy and the strength and the guiding principle and personality of my life and tonight as I begin to speak to you, I offer to Him the gratitude of my heart that He did seek me and find me and enable me to open the door of my heart, and that through all these years He has been the source of my life and the joy of my heart and the strength of my days. And tonight my testimony to you, my friend, is that you would let Him come into your heart.

WHO IT IS THAT KNOCKS

I want you to think of the meaning of this revelation. The most distinguished person in all history, the One Who has a name above all names, higher than kings, greater than emperors, mightier than the generals who have commanded armies and won victories, greater than presidents, even all the presidents of all the republics of the world combined, Jesus Christ Who made you and Who keeps you tonight says that He stands at the door of the heart.

I shall hold in memory while life lasts and tell my children of the distinguished honor I had a few months ago of an interview with our great present President, as together we talked about the Kingdom and its affairs and I asked him to do something for Jesus Christ and he did it. I had a letter today from my friend the Governor of my state, whom I have the pleasure of calling not "Governor" Neff, but "Pat" Neff. Any of

us will recognize with honor these companionships with the great. But tonight far above a visit with the President and friendship with a governor, is a visit of Jesus Christ as He stands at the door of your heart and mine seeking to come in. Notice what he says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He not only knocks at the door of the heart, but he speaks and calls and pleads and urges. There are many ways, my friends, in which Jesus Christ speaks and knocks at the door of the human heart.

KNOCKS BY PROVIDENCES

He knocks by His providences. There are many calls made by the providence of God. It may be with adversity that He knocks. It may be that in prosperity He calls for your life. It may be in some sickness or some narrow escape from death that He calls on you to be a Christian. It may be that in death, when loving friends hang the crêpe on the door of your house and some loved one is carried out to the cemetery, that God is calling on you to be a Christian and give your life to Jesus Christ.

I was holding a meeting in West Texas, in a little court house upper room which would not hold more than seventy-five people. I had been out the week before with the cowboys in their work. God gave me a hold on them, and through

the lasso so skilfully handled I had gotten a hold of their hearts; and the next week they came to hear me in my business. One evening a young man walked in after I began, came in with hat on his head and his pants legs in his boots. He walked down the aisle and sat at the back of the house. He made a deep impression on me. I preached for his soul. As the service was dismissed he came out and as he passed by me I caught him and began to speak to him about his soul. Wild as a deer he jerked loose and went and got on his horse and left town. The next day he was running his horse and the horse fell on him and broke his right arm; and as the doctor was putting the splints on his arm he said, "Doctor, I want you to fix me up so I can go back and hear that preacher tonight. That preacher held that right arm and asked me to be a Christian, and today when I lay under that horse I promised God that if he would let me live I would give that preacher my hand and give God my heart." He did not come that night. He was too sick. Next night he came and the first one to come down the aisle when the invitation was given was this young man. He said, "I cannot give you my right hand, but my left; and I give God my heart." It was not the sermon but God's providence that brought him to God.

I was in a Texas town in a meeting and one morning a German and his family came to join the church. The pastor asked him to tell his

experience. He was a merchant in the town. He said, "Yesterday I closed my store early and went for a ride with my family. We were crossing the railroad track and a flying engine struck the back of our car. We went home and got out, all frightened. There was just one member of our family, little Mary, a member of your church, who was not frightened. We talked about it and Mary said, 'Daddy, if we had been one second later in crossing that track, all the family would have been in hell now but me.' That strong German man said, "As soon as Mary said that I called them all to prayer and asked Mary to lead us in prayer, that the next time we had an accident like that all of us might be ready to go to heaven; and we came to join Mary in our route to heaven and to Him." It was God speaking to him in His providences.

I wonder tonight if I am not speaking to somebody who by death or accident or providence of some kind has heard the voice of God calling to your soul and bidding you to give your life to Jesus Christ.

I stood with my friend by the side of the grave of his little boy, as the body was being lowered. Though a skeptic he pulled me by the coat and said, "That is God's call for me to be a Christian."

Oh, my friend, tonight is Jesus Christ not calling you by some of His providences or some of His mercies, or some of the sadnesses that have come to your heart. "Behold, I stand at the door and knock: if any man hear my voice, and open the

door, I will come in to him, and will sup with him, and he with me."

CALLS THROUGH HIS PEOPLE

He not only calls through His providences, but through His people, as well. I will tell you one of the chief values of the Christian life today, in mother, or father, or child, or preacher is the value that it has in the testimony to call people to the Lord Jesus Christ. Your life and mine is the embodiment of God's speaking at the door of the heart of the unsaved. Is He not calling you tonight, my friend, through your mother or through your child or through your wife? Is He not by somebody's good life calling you?

I passed up from the little town where I was pastor to the parsonage one day. There sat a big traveling man on the church steps. He said, "Are you going to open the doors of your church tomorrow?" I said, "I am. Why, do you want to join?" He said, "Yes, I do." I said, "Tell me about it." Dr. Truett had just been there in a meeting. That man had heard him unmoved. I wondered what it was that brought him to Jesus Christ. He said, "I have traveled from Maine to California. I have heard all the great preachers and none of them have moved me." He said, "Eight years ago there came into my home a little preacher in the form of my wife. For these years I have watched her. She has been true to God and faithful to Jesus Christ. I have watched

when poverty was on every hand. I watched when the salary was high; and how patient and loving and tender she was then! I have watched her on prayer meeting nights and on Sunday nights; and all these years she has been true to Jesus Christ. And last night as I retired and she got down by the side of the bed and prayed, I got to thinking of the difference between her life and mine. And as I lay there I thought of my life as a little mole hill of nothing and her life as a great mountain for God and righteousness; and I got up out of bed and for the first time in eight years I asked her to pray for my soul. And last night by the bedside I was led to Jesus Christ, not by Dwight L. Moody whom I have heard, not by George Truett whom I have heard preach, but I was led to Christ by the consecrated life of my wife." That little wife was God's call to that man to be a Christian.

How many of you can hear God's call to you through your mother or your father or your wife or somebody. God help you tonight to hear God as He calls through the lives of these loved ones. Oh, my friends, the awful responsibility of life. I wonder how many of you tonight are a true and faithful witness for Jesus Christ. How many parents in this audience whose life is a block and a bar to the life of your children. Oh, I had rather die now and never see my children again than to be a stumbling block in their life in keeping them from coming to Jesus Christ. Tonight God is call-

ing the unsaved through the lives of His people. What are you going to do with your life? Oh, my friends, do you tonight hear the call of the Lord Jesus Christ?

I remember when I was a lad of ten or eleven years of age. We were living in a log house in West Texas. Antelope and buffalo and deer, and now and then a wild Indian, were seen in that wild country. One afternoon I was in the front yard playing. There was just one door and one window in that house. My mother sat at that window. I can see her now. She put her face out of that window and called. I can hear her now. "Son, I want to see you." I went in and sat at her feet on a stool. I sat there with my hands in her lap. She sat there with her old cottonade apron on and was wiping her eyes. And for the first time she told me the story, the sweetest story angels ever heard, of Christ Jesus, how He was born of the Virgin Mary and lived and died and rose again, and there for the first time I got a conviction of sin, and afterwards in that Merkel meeting when I was converted it was a result of that story. Oh, I bless God that He called me through the life of my mother. God help you tonight, my friends, to hear the call of God through some child of His and turn not your soul away from that call.

CALLS BY THE HOLY SPIRIT

Not only does He call in these ways, but He calls, irresistibly calls, with His Divine Spirit. Oh, I

want you to hear me now. The Divine Spirit is an embodiment of Jesus Christ knocking at the door of your heart. I remember the first impression that the Spirit of God made on my heart that afternoon as my mother talked to me. I could not get away from it. The Spirit of God knocks. It was the voice of the Divine Spirit calling me to be a Christian. In that sermon last night or the sermon of the night before or in that sermon that you heard before this meeting started God's Spirit was calling you to give your life to Jesus Christ. In high Heaven's name my friends do not turn away the Spirit of God as He calls.

Jesus is calling. I want you to hear the call not only of God's people, the call of providence, the call of the Spirit, but I want you to hear the call of God's Christ, Who on Calvary, with bleeding brow and bleeding hands, the Son of God as He hung on Calvary's Tree, He is God's call for you to be a Christian. Hear that call and open your heart and let the Savior come in.

WHAT IS SALVATION

It is not joining the church. It is not being baptized. It is not taking the Lord's Supper. It is not subscribing to the preacher's salary and to missions. It is not being honest and paying your debts. Salvation is Jesus Christ inside of the repenting, believing heart. Oh, my friends, if you have Him in your heart, you have all the salvation

you need through Jesus Christ. Won't you hear His call? Won't you heed His call?

I shall never forget a service I held in an army hospital. There were many hundreds of wounded soldiers in the hospital. They said that nearly 1,000 were there to hear me preach. They came with the bandages about their heads and their hands and their bodies. There was a man with only one arm, a man with another arm gone, one with both legs and both arms gone, one with one arm and one leg gone. I will never forget how that man without an arm gave his heart to Christ and confessed Him by giving me one foot. I will never forget how that one with only the trunk of his body left gave his heart to Jesus Christ; and as I spoke to him he said, "Out yonder in that awful battle of the Argonne Forest, where I lost my arms and legs, I, in answer to my mother's prayer, saw the Cross calling me to her Savior, and from that hour I have wanted somebody to tell me how to come to Jesus Christ." Salvation is Christ in the heart. God help you to trust Jesus Christ as your personal Savior.

I wonder how many of you have heard that call and heeded that call and let the Savior into your soul.

CHAPTER VII

THE FIRST STEP TO GOD—REPENTANCE

Acts 17:30

I take my text tonight from Acts 17:30.

“And the times of this ignorance God winked at: but now commandeth all men everywhere to repent.”

I want to speak to you on the first step to God—repentance. The doctrine of repentance is everywhere in the Bible. It was the subject of the preaching of the prophets of the olden times. Everywhere through their prophecies they are calling the people to repentance, to give up their sins, to separate themselves from their sin and live the separate life. In the New Testament times the forerunner of Christ—John the Baptist—had that as his main subject in his wonderful preaching. “Repent,” said he, “for the Kingdom of God is at hand.” He went up and down the country preaching to great throngs of people. He was a country Baptist preacher. Now, nobody will deny that. He had such wonderful power with God that he did not have to go where the people were. They came to where he was. He emptied the cities and the villages. His pulpit was the mountainside and

his auditorium was the skies of Heaven and his crowds were multitudes; and the one mighty message of his preaching was to call the people to repentance, to bring forth fruits meet for repentance, to show by their lives that they had quit their sins and were living the upright life. And he made that the condition of baptism. And when Jesus came He took up the message of John the Baptist, and all through the cities and the country he preached repentance. He laid the axe at the root of the tree and went down with His pungent doctrine to the heart of sin and called on men everywhere to repent of their sins. Peter took up the message and so did the other apostles; and when Paul came as a preacher we see it in his messages, as well. From lid to lid of the Bible there may be found the great doctrine preached that men must repent of their sins and give them up and live the righteous life. It is clearly laid down in God's Word that this matter of giving up sin is the first step to God. There are but two steps from where you are tonight, my friends, in that unsaved condition, to Jesus Christ and salvation and light and eternal life—just two steps. And the first step that you are to take towards God is your attitude towards your sins. You must assume with your deepest soul an attitude of repentance, turning away from your sins and breaking with them in your heart. You cannot otherwise come to God. He will not accept you as long as you

love your sins. He will not give you salvation as long as you hug to your bosom and love your sins. It is absolutely essential to your salvation.

WHAT IS REPENTANCE?

Repentance in the Word of God means from the Greek translation a change of mind. But in its New Testament sense it means more than that. It means a change of attitude, a change of affection. It means that you in your heart, in your love, in your affection, you turn away from and give up your sins in your very soul. And that is the first step to God. I want to say, my friends, that you cannot escape nor avoid repentance and ever be saved. I do not believe any man or woman or child who came to the years of accountability ever entered into life eternal who did not for themselves personally give up their sins in their affection and heart. I care not how moral, or how silently and without demonstration you came into the Kingdom of God, in your soul somewhere in its secrets you turned away from your sins, or Jesus Christ would not, I believe He could not, have saved you. He does not save anybody who seeks salvation and at the same time loves and holds on to his sins.

I was in a great city in a great church in a great meeting and one night I preached on the doctrine of repentance. I bore down as heavily as I could on the necessity of giving up your sins, that you were a sinner and that you must turn away from your sins; and at the close of the service the

pastor of the church in doing personal work in that great congregation found a beautiful young woman sitting by the side of her beautiful mother. I saw him when he approached her. I saw from the expression on her face that she was angry. He did not remain but a little while. Her attitude made an impression on me. The pastor came back around to the front and I asked him to take charge of the service and I walked back down to where the young lady was. I asked her to seek Christ. There was anger on her face. She looked into my face and said, "Sir, you said tonight that I am a sinner and that I must repent of my sins. I want to tell you I am not a sinner. I have nothing to repent of. I am not guilty of any sin." She said, "I have been reared in this mother's lap. I have been reared in the Sunday school and I have no sins of which I am guilty to repent of." And there, with the very snap and anger of her face, I looked her in the eye and said, "Young woman, have you accepted the Lord Jesus Christ as your personal Savior?" And with the same determination she looked into my face and said, "No, I never have." "Then," I said, "as far as the soul's condition is concerned there is not a meaner woman in this city than you are and you are a sinner, because you have rejected the Lord Jesus Christ." It was God's barbed arrow to her soul, and in a few minutes she followed me to the front and sat there and wept like her heart would break and I asked her to give her heart to Jesus Christ. And

amid her tears and sobs she said, "I am too mean to give myself to Jesus Christ." You know the end of the story—that in a little while she was saved.

I will tell you, you must forsake your sins. If you have no other sin which you have been guilty of you have been guilty of the most diabolical sin on this earth in rejecting the Lord Jesus Christ as your Savior. You have got to turn from your sins if you are ever saved.

NO SUBSTITUTE

I want to say also that there is no substitute for repentance. Oh, my friends, tonight you cannot put anything else in the place of this first step to God. Some people try to put *penance*, but it won't do, my friends. Penance is not repentance. You may punish this old body, you may make offerings and sacrifices; but down in your soul if there is not a turning away from your sins you cannot be accepted with the Almighty God.

Some people try to put a *moral life* instead of repentance from sin, try to substitute that in the place of repentance. My friend, you may be as moral as Nicodemus, as righteous in your life as Saul of Tarsus; but if in your soul there is not a turning away from your sin and your sins God Almighty will never accept you on the basis of any other except repentance and faith in the Lord Jesus Christ.

There are some people that want to put *baptism*

and church membership and taking the Lord's Supper or conformity to some of the requirements of God in its place. My friend, you can be baptised in all the baptistries and in all the rivers and in all the lakes and all the seas, by all the preachers of all the world, and baptised into all the churches in every form practiced. And you may take it like the Mennonites and with your back down and may take it three times like they do. But I will tell you, unless in your soul there is a turning away from your sins, your baptism will have no avail with the Lord Jesus Christ. You cannot obtain salvation that way, my friends.

There is no substitute for repentance. I was in old Trinity Church yonder where Wall Street runs into Broadway in New York City one day when they had their religious holiday. And I sat there by the charity boxes and saw men coming out of those big commercial institutions and putting rolls of their money into that box for some religious or charitable purpose, and they went back to their sins and felt in their hearts they were doing something acceptable to God. I will tell you the repenting life must go along with your other good deeds for it to have any effect with Almighty God. There is no substitute for repentance. It is an essential; it is a necessity for your salvation.

REASONS FOR REPENTANCE

Now, God in His Word gives some definite reasons why men should repent. Here is one of them.

In this scripture that I read it said, "God commandeth all men everywhere to repent, as he hath appointed a day in which he will judge the world in righteousness." God says that because there is a coming *Judgment* you ought to give up your sins. My friend, you are going to have to meet the Judgment of your sins. Therefore, down here you ought to turn away from those sins in order to escape the condemnation of God at the Judgment.

There is a scripture that says another reason why you should give up your sins is because *God commands you*. That is the second reason. In loving commandment He comes with His omnipotent power, and with His great love and authority He commands you. And the God that made you, He it is that comes and says with His almighty authority, "You must give up your sins." It is a command of Almighty God. And, therefore, you should do it.

There is a third reason God gives why you should turn away from your sins and that is because of *His goodness* to you. "The goodness of God leadeth thee to repentance." That is God's mighty call to you to give up your sins.

I shall never forget the hour when my brother, just older than I, gave his heart to the Savior, yonder in West Texas many years ago. That night after we went from the service where I had preached on that text, he said, "Brother, I am an ingrate. Here I have been going on these days under the mercy of God. I came to this country a few

years ago with a wife and children and a wagon and team and \$6.75. And that was all I had. And since that everything I have touched has turned to gold. My family has been well and God has been good to me in a thousand ways." I said, "That is the goodness of God leading you to repentance." The next day he gave his heart to the Lord Jesus Christ and said, "It was the goodness of God that led me to repentance."

Look over God's goodness to you in health, in family, in children, in the many other ways of friends and all that God has given you. It is God's call to you tonight to be a saved man.

Some time ago I stopped on the street a very fine man. There he had sitting on the back of the seat of his automobile a beautiful little baby girl some three or four years of age. I watched her with her curly hair, her charming eyes and her loving caresses to her father. It was their only child. His wife was a Christian. He was a good man but unsaved; and I looked him in the face and I said, "Charlie, God has given you this beautiful wife, a devoted Christian, and she has helped you to make and save your money and she has kept you out of sin and then God has given you this beautiful little baby." And then as if God was helping me, the little girl looked up into his face and said, "Daddy, do you love me?" It was God's call and God helped me in the voice of the little child. I said, "The very goodness of God ought to lead you to Christ." In less than three days he called

me up and said, "Brother Scarborough, I did not sleep any last night or the night before. I want to tell you this morning yonder in my home I gave my heart to Jesus Christ." And he said, "The goodness of God led me to repentance."

There is another word in the New Testament about this matter. He said, "Repent, give up your sins, *in order that your sins may be forgiven* in the time of refreshing that comes from Almighty God." The very fact that He will forgive your sins on the basis of your repenting of them, that is a strong reason why you should give up your sins. My friend, the mercy of God, the dying Christ, the Divine Spirit, these messages from the Bible you have heard preached, which you have seen in the lives of other people is God's call to you to give up your sins in order that your sins may be forgiven.

I remember one morning after a sleepless night (I do not know how people can get along with me sometimes, with the tremendous strain on my nerves), sitting at the breakfast table I said an unkind word to my dear old mother who sat there. I saw that it was an arrow that cut, and immediately I left my place where I was sitting and went around and got on my knees before her and I said, "Mother, I beg you in the Savior's name to forgive me. It was a slip of the tongue." She put her arms around me and said, "I forgave you before you asked me." I bless God for the memory of Christ's forgiveness when I gave up my sins. My!

My! the joy of forgiveness—the peace it brings!

I can remember tonight across thirty-six years when my soul was freed from its sin. I do not blame some people for shouting. Tonight do you not want that forgiveness that God will give you?

Now, there is another reason that God gives in His Word why you should forsake your sins. He says, “Except ye repent ye shall all likewise perish.” *It is repentance or perishing.* As the old preacher said, “You have got to turn or burn.” It is repentance of your sins or it is eternal hell. You cannot come into God’s Kingdom loving your sins and holding on to them. Jesus lays down the law that it is repentance or eternal punishment.

There is another reason that God gives for repenting of your sins. It is back yonder in the message of old John the Baptist when he said, “Repent for the Kingdom of heaven is at hand.” I will tell you if you will repent of your sins tonight you are entering into the Kingdom of God and the Kingdom is entering into you. The Kingdom of God is near to that soul that turns away from its sin, with all the joy and peace and love and light that God’s Kingdom brings.

I give you a last reason. There are others in God’s Word. He said, “There is joy in the presence of the angels of God over one sinner that repenteth.” Tonight, my friends, you ought to repent of your sins because of the joy it will bring. It will bring joy into three worlds. It will bring

joy into your own heart, in the world of your sphere of your own soul. It is the greatest joy on this earth. It will give joy to the hearts of your friends and your loved ones. Oh, how I saw here last night a mother as her daughter gave her heart to Christ and she could hardly contain herself. There was joy in the hearts of the people when others gave their hearts to God. There is joy in the soul of everybody that is saved when somebody else is saved. And then He says there is joy in the presence of the angels of God over one sinner that repents. I wish you would look for a moment at that scripture. If they have joy yonder, they know about it. So, there is connection with this tabernacle and heaven. God has His wireless fixtures up and whenever a soul here turns away from sin the message is carried yonder to that other world. Now, it doesn't say that God has the joy. It does not say that it is the angels that have the joy. It is in their presence. Who is it? I believe it is our loved ones who have gone on and are up there before and that they know about it and it is they that have the joy in their hearts. I believe tonight that my father and my mother have joy in this tabernacle meeting when people are saved. I believe that your mother and your wife and your children and your friends who have gone on yonder to that heavenly home will tonight joy when your soul turns and comes to the Lord Jesus Christ.

God help you, my friend, this very hour to turn

away from your sins. They will damn you. They have crippled your life and brought gray hairs and a wrinkled face and brought sorrow. Give them up. A thousand times would it be better for you to have a rattlesnake in your bosom than sin in your heart. Oh, my friends, this hour turn away from your sins and come to the Lord Jesus Christ.

Now, that is the first step to make to Jesus Christ. Now, I know that you have got to have help. You cannot do it by yourself; but God has put His Bible here, His truth, His people, His messengers, His agents. He has given the Divine Spirit, His mighty working power in your soul, to help you give up your sins. Tonight if you are sorry that you are a sinner that is the Spirit of God helping you. God helps you to help God, to give up your sins. And when you break with your sins the next and final step in your salvation is when you trust the Lord Jesus Christ to save you. Then what does He do? I do not know. He does so much it is beyond me to describe it. He takes your sins, He cleanses your soul, He regenerates you and puts a new love in your heart and gives you a new access to God; He gives you a new name; He changes your parentage from the devil to God. He does that. He saves you from your sins. God help you tonight to trust Him as your personal Savior.

CHAPTER VIII

THE PERILS OF POSTPONEMENT

Beginning with the 24th verse of the 24th chapter of Acts is a description of the conversation and sermon that the Apostle Paul had and preached to a Roman governor.

Paul was a prisoner and his case was being adjudicated by the government. He had been tried for preaching the gospel and was at this time a prisoner in the jail of Cæsarea. But the Roman governor sent him after he had appealed his case to Rome.

“And after certain days, when Felix came with his wife, Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.”

This man charged with great governmental authority was interested in this remarkable man, the Apostle Paul. He had heard his defense at his trial and saw something in him far beyond the ordinary prisoner, and he sent for him to talk with him about the strange and new religion he was preaching.

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered.”

Felix trembled and asked him some questions.

There were three things that this prisoner wanted the governor to know. He talked to him about righteousness. There are two kinds of righteousness. There is the righteousness that Jesus Christ gives to the trusting, repenting sinner; and it is a robe, the robe of Christ's righteousness which He gives, not on the basis of merit or worth but on the basis of mercy; and it is that that clothes the soul and is the only righteousness that any man has that recommends him to God as far as salvation is concerned. My friend, if you have not that righteousness, not your own but Christ's righteousness, imputed, given as a free gift, if, the Word of God is true there is no chance for you without that righteousness ever to pass muster at the great examining trial of God. It is on that righteousness alone that I depend for my salvation.

And then there is another kind of righteousness—the righteousness that we have by our good deeds and our good lives, and the good things that we do here on earth. That is individual righteousness. It helps a great deal with men and I think it helps and gives power with God. It does not in any sense help us in our salvation.

Now, Paul it seems talked to this governor about righteousness, evidently the righteousness of Christ and evidently the righteousness that this governor needed as an influence there in his great position. That was one thing that he pressed home upon the conscience of the governor. And then

he spoke to him about temperance, self-control. It does not here have reference to the temperance that we usually speak of, concerning intemperate drink. It seems to consider more the matter of conduct and self-control. I am sure that this great apostle bore down upon the conscience of the governor about his conduct, his dissolute life, his intemperate life, his life away from God, his life of sin. I will tell you, my friends, it is good that we have preachers to tell us about our sins. If the preachers do not do it I do not know who will. Certainly the doctor will not do it. Certainly the lawyer will not do it, unless he is paid in a case to condemn us and abuse us. Then he will talk to us about our sins; but not for the purpose of correcting us, but for the purpose of ruining our reputation in order that he may gain the case of his client. Our merchants will not tell us of our sins, because they want to sell us goods. If the preacher does not tell us of our sins, who will? A man who corrects me and tells me of my wrongs, my sins, is my benefactor, if he does it in the right spirit, constructively, in order to straighten out my life. For twenty-five years I have been trying to tell people of their sins. I can say that never in wrath nor in revenge nor in malice did I ever tell anybody of their sins. If in this meeting I have had to get on your toes and your corns and your conscience, I have done it for your good. I will tell you there needs to be a good, first class,

Holy Ghost skinning on the part of the people of this town. I am a little afraid you have been too good to me since I have been here. If you had not been so good to me I might have skinned you more.

Paul took the Word of God, the sword of the Spirit, and bore down on the conduct of this great man, this man who had a great position. He was a little man in a big job and Paul got in after him.

And the other thing he talked to him about was the judgment to come—the judgment for sin, the judgment for our conduct, the great Judgment Day, and the Judge Who will judge us in righteousness in that great day. Paul said to this man, “You have got to come to the Judgment Bar of God.” And Paul told this man here that some day God would arraign him before the Judgment Bar; and the effect of this sermon was tremendous on Felix. It says that he trembled. He was shaken in his conscience. He was terrified. He had an army but he was afraid. He had a great position but his conscience was aroused and neither his army nor his position nor his political power nor his personal power could shield him from the fear that came into his soul. When you face your conscience and your sins, the devil makes a coward of you. And there have been in these services here at night men by the scores who like Felix trembled in their boots as the Spirit of God got hold of them.

Now, notice what this terrified man said:

“Felix trembled, and answered, Go thy way for this time: when I have a convenient season, I will call for thee.”

This man put off the call of God. He postponed the most important matter that ever comes to the decision of men. God called him, his conscience was stirred, he was shaken in his boots. And yet he put it off and postponed it. I want to tell you tonight, my friends, that that is one of the shrewdest tricks that the devil has ever played. The devil knows that Jesus Christ is divine. The devil knows that the Bible is inspired, that the blood of Jesus Christ saves from all sin. The devil knows that Jesus has an army in this world that is trying to take this world away from Satan and transfer it to Jesus Christ. And his arguments against the power of Jesus Christ have almost all of them been failures. But his great plan is to acknowledge the deity of Christ, the inspiration of the scriptures, and agree with the preachers; but he tells the sinner, “You have plenty of time yet. Just put it off. Tomorrow will be a better day. There will be another season. There will be a time when the environment will be better, when your condition for being saved will be greatly improved. Put it off; put it off. Set aside the call of God. Turn away the Spirit’s impressions; turn away. Wait! Wait! There is plenty of time.” I believe tonight there are more people going down to hell by this tactic of the devil than any other thing

in the world. There are more Christian people whose lives are being hurt by putting off than any other one thing. There are men and women I have preached to here every night who know they are saved, but they are just putting it off, waiting for a different feeling; and they are sacrificing their power. And they are in the way of their children and their neighbors and their friends.

Now, I want to appeal to you as sensible men tonight. You would not do it in business. You would not do it concerning an oil lease. But concerning the most vital and meaningful matter in this world you are putting off.

You are following afar off from God and waiting by the leadership of the devil. You are going down and sacrificing your influence and power all for the inexcusable reason that you just want to wait. Now, my friends, I want you to listen to me a little while tonight as I speak to you about the perils of postponing the most vital matter in the Kingdom of God, the awful risk you make in putting off this matter of salvation and your coming back to God.

I am speaking tonight to the backslider and to the unsaved man. Let us take up some of these dangers, some of the risks you are running.

THE PERIL OF THE WRATH OF GOD

Here is one of them. In putting off the matter of your salvation there is the peril of the *wrath of God*. God is not only a God of love; He is a

God of wrath and He has the sword of His indignation, and the vial of His wrath that He will pour out. And every hour you put off the matter of your salvation or your coming back to God you run the awful risk of coming under the wrath of God.

THE PERIL OF THE MERCY OF GOD

There is another peril—the peril of the mercy of God. I know God is patient. I know He is longsuffering. And yet I know, my friend, that even the patience and the mercy of God has a limit and the day may come and it may come any time when the mercy of God in your life will be turned into the consuming wrath of God. God says that, “My Spirit shall not always strive with men.” He has been merciful to you. He has called on you for your salvation and you have put Him off. I am sure that I am speaking to men who for ten and fifteen and twenty and twenty-five and some thirty years and some fifty years have put away the call of God, and God is still merciful to you and still calls at the door of your heart. Sometime His mercy will be turned into wrath and that Divine Spirit will knock at the door of your heart no more and “Ichabod” will be written over the door of your soul. The worst condition out of hell tonight is that condition of the man from whom the Spirit of God has withdrawn the mercy of God.

THE PERIL OF DEATH

And then there is another great peril that your postponement brings on you and this is the peril of death. I have held but one meeting in twenty-five years of four hundred and fifty meetings but what the pastor of the church or some preacher connected with that meeting did not bury somebody. Somebody died in connection with that meeting. The telephone message came tonight to one of the preachers who has been in this meeting that his sister had died in a hospital. Oh, there is death in the land; and every time you put off your salvation you bring the hour of your death a little closer and your chances to be saved just one less. I wish you would solemnly hear this truth tonight, that you are in danger of death.

There are all sorts of diseases. There are all sorts of germs in our bodies now. There is poison in our blood. There are germs of disease everywhere that are crouching for our death. Automobiles kill people and germs kill people and trains kill people. I tell you, my friends, that the postponement of your salvation is greatly imperiling your chances in death.

A few Sunday mornings ago I preached to a great crowd in one of the Baptist churches in Little Rock, Arkansas. After I had preached a brother came to join the church. He was a big, fine-looking doctor. He looked to be in perfect health. We shook hands and I congratulated him

on coming into the church. And his friends gathered about him and were happy that day. Do you know, that afternoon at six o'clock that physician was driving in his automobile in answer to a call. A woman was seated in the car with him; and all at once his car ran into the curb and the woman looked and saw the doctor with his lifeless hands holding the wheel of that car. Died! Died! the very day in less than six hours after he had joined the church! Oh, there is danger of death all about us! God help you tonight to see it.

Every grave in the cemetery is a sermon; every tombstone by the roadside is a sermon; and every sickness in your body, every pain and every ache you have is a call of Almighty God for you to get on God's side and be saved from your sins. Oh, my friend, I wish you would not run the risk of being saved another day nor another night.

THE PERIL OF THE HARDENING HEART

Then there is another peril. It is the peril of a hardening heart. Oh, my friends, there is not anything that is more damnable and mean and iniquitous that sin does to us than that it hardens our hearts against the call of God! Oh, my friends I wish you would hear the testimony of your own hearts tonight. I remember my own case. A lad of ten years of age I sat on the stool at my mother's knee one afternoon as she talked to me about Jesus Christ, and tears came to my eyes as that mother talked to me. Six years after that that

same mother came into my room the afternoon before I was saved, sat on the bedside as I was studying my lessons, and started to talk to me about Jesus Christ. And I got up and stamped my way out of the room and said, "Mother, I do not want to hear about your Jesus Christ." My soul had been hardened against the Gospel of Jesus Christ. There are old, hard sinners here whose souls are being crusted by the sins of these years. There was a time when any preacher could move your heart to tears; but now preachers may come, I do not care who they are, and your loved ones may gather about you, and that old heart of yours is as hard as a rock. Sin has been hardening your heart. I do not know how you feel about it; but I bless God for a tender nature. I have no sympathy for these old "hard boiled" people. There is nothing for you to be proud of in it. I want to tell you, my friend, that you ought to turn away from the hardness of your soul and cultivate some of the tender things of life and of God. They tell me that one of your most prominent citizens this afternoon, a strong, good man, a man who has the esteem of his people, stood on the street corner as people talked to him and cried like his heart would break. I honor him for it. A man who cannot shed tears, a man who has no sympathy, who has no human kindness, is not a good citizen. I tell you tonight, sin is making your heart hard against the call of God, and you will go down to hell a doomed and condemned sinner. God help

you to know that every time you go through a meeting like this you just that much harden your heart against God, and there is a peril and a danger that is awful.

THE PERIL OF FEELINGS

And then there is another peril. It is the peril of feelings. The old devil is a sly old coon about it. He will tell you that you ought not to seek Jesus Christ until you feel like it. I will tell you, I believe in shouting and praising God; but sometimes these great cases where people shout have set the wrong standard for many people. They say, "If I cannot get it that way, I won't start to God." You wait for feeling. I bless God for feeling, but I want you to discriminate and have feelings that are the right kind. I believe in experimental religion. I believe that when a soul is saved he can know that he is saved. I know this, if I eat chicken or a good beefsteak I know I have something good in my stomach; and if I get as big a thing as Jesus Christ in my heart I will know it. I do not believe in this dry as shucks religion. I believe in heartfelt religion. But I want you to understand about these feelings. You do not have to feel good before you trust Jesus Christ.

I sat down today to a good dinner. I had an appetite. Suppose I had sat there and let that dinner alone until I felt satisfied. When did I have good feelings? I had good feelings after I took

the dinner into my stomach. And when you take Jesus Christ into your heart you will have more feeling than you know what to do with.

If your judgment tells you you are a sinner, God help you to start to God and open the door of your heart and let Jesus Christ in. The devil says, "Wait, wait for a more convenient season." He says, "Just put it off. It will be better tomorrow night." There are whole trainloads of men going to hell tonight all because they are waiting for a more convenient season. God help you to take advantage of the opportunity that is given you and seek the Lord Jesus Christ as your Savior.

This man Felix said, "Paul, go your way now." He just put it off. He said, "I will call for you when I have a more convenient season." History says he never called for Paul. The next time we hear of him we hear of him as an insane madman in the mountains of Italy, committing suicide. He put God off. He followed his sins. He disregarded the Judgment to come. Oh, my friend, that convenient season never came for him to call the Apostle Paul. He went down to hell because he did not accept the chances that God gave him to be saved.

I plead with you, do not put it off. God is here tonight; salvation is a present salvation. Jesus Christ is able and willing to save. Thank God, He is ready to save; and tonight if you will turn

your heart longingly to Him, desiring to give up your sins, he will save you where you are now. God help you not to put off any longer this matter of salvation.

CHAPTER IX

SUBSTITUTES FOR JESUS

OR

THE CHOICE OF THE SOUL

I read some scriptures from the 27th chapter of Matthew from the 11th to the 25th verse. And I shall be very happy if you will give careful attention to the reading of this story. It is a part of the record of the greatest tragedy.

“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.”

You will remember at this time that the Jews were under the political dominance of the Romans, and Pilate was the Roman governor, and

it was the custom of the Romans at a certain feast every year to release at the request of the people some political prisoner whom the Roman government held.

“And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.”

This is a part of the record of the most cruel tragedy that the world ever saw. Jesus had lived here among the people in His public ministry for more than three years. He had done nothing in a corner. His speeches and His preaching and His teaching had been in the open and before the public. Everywhere He had gone doing good, healing the sick, giving sight to the blind, giving speech to the speechless and hearing to those who were deaf, and in many cases He had brought back

from death those who had been buried. Everywhere He had been doing good and evil not at all.

TRIAL AT THE BAR OF THREE COURTS

And yet he was arraigned and arrested and tried. He was tried at the bar of three courts and was declared innocent. At the court of the Sanhedrin, the *ecclesiastical* court, he was arraigned, and false witnesses were brought and testified; but the very confusion of the Sanhedrin is an overwhelming and positive proof that their case had failed, and Jesus was innocent of the charges made of anything wrong. He was tried by the *civil* court, by the Roman governor. He was examined and tried and questioned by the governor himself and he publicly declared time and again that "I find nothing wrong in this man." He called him a just man and found no error in him. So, the highest civil authority declared him innocent. He was tried before the bar of *conscience* and there he was declared innocent. This Roman governor had a message from his wife and she said, "Have nothing to do with this just person. My conscience today has been aroused in a dream, and he is a just person and I do not want my husband to be involved in the punishment of this just man." Pilate himself called for water, and before the multitude washed his hands and said, "I am innocent of the blood of this man." It was the conscience of the governor and his wife that were passing on the case. And yet, my

friends, after being tried before these three courts Jesus Christ was arraigned and condemned and publicly crucified. Oh, what a tragedy, thinking Who He was, thinking what He did, thinking the life He lived, the teachings He taught, the miracles He performed. In that age the religious and civil agents and the consciences of men declared Him innocent and yet the sins of man crucified Him.

There was another notable prisoner the scriptures say. He was a robber and a murderer. Neither property nor life were counted safe when he was at liberty. There was no voice at his trial that raised itself and said "He is innocent." The judgment of the people, the judgment of the law, had condemned him and he was imprisoned for the punishment of his crimes; and yet in that day they released him instead of Jesus Christ. Oh, my friends, the choice that the people made that day! "Whom shall I release unto you—Jesus or Barabbas?" And the people said, "We choose Barabbas." They were determined that Jesus Christ should be crucified.

Tonight I want to talk to you about *Substitutes for Jesus or the Choice of the Soul*. Here is Jesus Christ on one side and Barabbas on the other, and in the light of the public their deeds were before them all, and in that day the people chose Barabbas instead of Jesus Christ. Tonight every man, woman and child in this audience who is a Christian is a Christian because of a choice they have made. You have chosen Jesus Christ as

your Savior. Some time in your history He has been presented and the devil has presented your sins. He brought along your Barabbas and presented you Barabbas and Jesus; and you are saved tonight because at that period in your history you in your deepest soul chose Jesus Christ instead of your Barabbas. Every man and woman and child not a Christian is unsaved tonight, without Christ and without hope, because at some time in life the Gospel has been presented, Jesus Christ has been put up to you and your Barabbas has been presented and you have selected your Barabbas instead of Jesus Christ, and that is the reason tonight why you are unsaved. I want to make it clear tonight that men are saved on their choices.

WHAT IS YOUR BARABBAS?

Now, I do not know tonight what your Barabbas is, but you have one. Every unsaved man, woman and child tonight under this tabernacle has a Barabbas. You have substituted something in the place of Jesus Christ in the choice of your soul. I wonder if tonight you are unsaved because you have chosen the making of money instead of the service of Jesus Christ. Is *gold* your Barabbas and have you said, as a choice was put up to you, it is Jesus or gold, and you have said, "Release unto me gold and crucify Jesus Christ?" If you have done that, I tell you, my friend, you have committed a great crime against your soul. You have committed spiritual suicide for the purpose

of the monetary gain that will come to you. Not all the misers live in mansions. Not all the people that have gone down into sin and hell because of the love of money are the men that gained and made money. I have seen men running a peanut business that were just as miserly and just as thoroughly substituted it for Jesus Christ as a man who made his millions. Is that your sin tonight? Is that the reason why you are not a Christian? Have you said, "I will get this deal; I will buy this piece of land; I will get this lease; I will bore this well; I will buy this bank or this stock; and then I will be a Christian. When I get a little more and make it a little easier I will be a Christian"? Then money is your Barabbas.

God help you this hour to break loose from your hunger for gold at the expense of your soul. There is nothing in the Word of God that puts a premium on poverty or nothing that declares a shame upon the possession of money. God does condemn the wrong use of money and the wrong method of making money. I guess that the two richest men whose names come down to us from ancient history were two of the best men that God makes record of. It is the *love of money* and not money that is the root of all evil. Is gold your Barabbas that you have substituted for Jesus Christ?

Maybe that is not your Barabbas. I wonder if *ambition* is your Barabbas. I wonder if you have said tonight, "I am going to climb the ladder of

fame and excel in my business, and I am going to control in the sphere of my influence, and I am going to have a place among men.” And have you sacrificed your spiritual opportunities in order to gratify your unholy and godless ambition? Tonight I would not discourage ambition in anybody. I would encourage the growth of ambition among young men and women. But I am talking to you tonight about leaving Christ out of your ambition.

I was a student in Yale University. One day on my window seat, Sunday afternoon, I was talking to one of Kentucky’s brightest young men. He had a voice and a brain like Henry Grady. He had won the honors in school. We were sitting there together. I was not a preacher then, though at that time I was fighting a battle over God’s call to me to preach. I talked to him about religion. I will never forget how he was scornful and how he said to me, “No, I am not a Christian. I have left that to Mother and my sisters. A virile man doesn’t need religion.” And he turned to me and said, “I am going to be Kentucky’s leading statesman. I will be it or die and I have left God and Christ and religion out.” In less than three weeks from that time I was asked by one of the boys to go down to the Southern Club and bring that boy home, as drunk as he could be. And tonight he is a fourth-rate politician in one of the towns of Kentucky. You cannot climb the ladder of fame and leave God out. You will find some

of the rounds out. My friends, God and His religion are not against the man that wants to climb; but if you are to climb in any place or position, to gratify any ambition, you must get in with God and you must not sacrifice your spirituality in order to gratify your ambition.

I shall never forget, my brothers were officers. I was reared in the atmosphere of detecting. For many years my brother was sheriff and then United States Marshal. He arrested and had to kill some of the worst men in all that western country; and I never see an officer that my heart does not go out to him. I admire a brave man. I glory in the men that are protecting our liberties and our lives. I will never forget as a cowboy that I had an ambition only to be an expert roper and cowboy. I walked into the court house one day. I had on my spurs and my sixshooter. I had just come from the cow ranch and I went in to hear a great lawyer in the defense of his client. I heard him speak. I had no ambition to be anything but an expert roper. I heard that lawyer plead his case. He had but one defense for his client; and that was that the man he killed had that afternoon insulted his wife. And that lawyer with tremendous eloquence and power tried to move that jury to release his man. He lost the case and the client was condemned; but I went down out of that court house that day having lost interest in my spurs and my sixshooter and my lasso and I said, "By the grace of God, I will get

an education and do something for God and humanity." And I want to tell you, my friends, that from the initiation of my ambition until this time I thank God I have taken God into my plans.

Oh, I would not discourage your ambition; but I would discourage your ambition being your Barabbas that keeps Jesus Christ out of your life.

Maybe your Barabbas is not gold. Maybe it is not ambition. Maybe it is *pleasure*. Maybe tonight I am speaking to someone who has said, "I will substitute pleasure for Jesus Christ." I wonder if I am drawing closer to your trouble tonight—pleasure in the satisfaction of your carnal desires, pleasure in social life. I wonder tonight if you have said, "I am going to shine at the dance hall or at the gambling table; and I am going to take pleasure and drink of it to its bitter dregs until life is satisfied." Now, I bless God that I believe in a happy life. I would not limit our young people in their pleasures beyond anything that will compromise their character and their relationship with God. I am for all the happiness that you can bring into your life; but I am for the unpoisoned happiness. I call your attention to the difference between the pleasures of religion and the pleasures of sin. There are no pleasures in these sinful indulgences but what have in them the seed of destruction. Sinful pleasures will tear down your body and your mind and your spiritual tissues. There is no pleasure in religion but that that is constructive. It will build up your

body, your mind and your soul. Is pleasure your Barabbas? I wonder tonight if it is. I say to you that one of the most perilous things in life since the war is the modern dance. I will tell you that the so-called religious institutions that during the war distributed cigarettes and encouraged the dance have done tremendous harm to the best interests of our country. The modern dance is leading more girls and more men to ruin than anything else allowed today. God pity you, my friend, if all your joy is settled in your heels; if you go to your heels for your pleasure. And if you take the hug out of the dance the men will quit it. When do they have any male dances or any female dances? I want to tell you no child of mine will go to a school and stay there that encourages the dance. And I want to tell you women, that you are doing a great deal of damage tonight by the dresses you wear. I saw a woman, and she was a good woman, walking around on the street and getting into her car today, with a dress on that was too short. I do not believe it is right to wear those short dresses. Now, by the grace of God, go home and patch your dresses; and some of them need it at both ends. I have not come to the time when I believe that virtue is protected by women going around with dresses that show their knees, and sometimes worse than that. I will tell you, my friends, that today society is being damned by the dresses that women wear. When you wear dresses

short at either end you are fixing for somebody to reflect on your character.

You say I am not talking religion to you. I am. I am. If the preacher doesn't condemn these things, who will? I will tell you who is talking about you. Every carnal man you pass on the street is talking about you.

The other day on the streets of a city an unsaved man was standing. A young lady passed along and he made a bad remark about her. She just had on a scrap of a dress. And he was talking to the girl's father and didn't know it. And he made some remark that a man should not have made. This man said to himself, "The man is right about it." He said to the young man, "That is my daughter and I will see that she never comes out dressed like that on the street again."

I will never forget my first pastorate. One Monday there came a man on a horse from the country, asking me to go out and bury a young woman who had died the day before. I went out five miles and drove up to a beautiful country home, a home that belonged to a Methodist steward in the community. The daughter who had died was a college graduate. And I went into the room and saw that great strong family, a large number of brothers and sisters and the fine, dear old father and mother. And they invited me back into the private room and there they told me the story. The mother said, "Yesterday a week ago our pastor was here and preached a great ser-

mon. We sent our daughter off to a so-called Christian school hoping that she would become a useful Christian woman, but she came back enamored with all the pleasures of the world and had learned to dance. Last Sunday morning she went with me to church and when we came home to cook dinner for the company that had come, Mildred came in and said, 'Mother, do you know I came very near going and giving my heart to Christ this morning. I had to literally hold on to the seat to keep from going'." And the dear old mother said, "Oh, Mildred, why didn't you do it? That has been the prayer of my life. Why didn't you do it?" She said, "Mother, do you know that the clothes have been made and Wednesday night I am going to Caldwell to a dance. I promised God that if next Sunday I am at church I will give my heart to Christ." Wednesday night came and she went to the dance. After twelve o'clock a norther came up and the young woman took cold and the next day galloping pneumonia set in. That was Wednesday night. Thursday morning the mother and father were there, and during Thursday they had four or five doctors with her and Saturday morning she died and she was never conscious after they brought her home from the ball. And I buried the child. I will never forget that mother when the friends were lowering the body of her daughter into the grave. That mother could not stand it. She got up and walked around that grave time after time and said, "Gone to

hell and the dance did it! Gone to hell and the dance did it!" I came from that grave an incorrigible enemy of anything in pleasure that comes between the soul and God.

You have substituted something in the place of Jesus Christ. God help you tonight to know that you had better turn your Barabbas loose and take Christ. You had better reconsider your choice.

SOME THINGS TO REMEMBER

There are some things in this matter of the choice of the soul that I want you to remember. One is that when you choose your Barabbas you crucify Christ. They said, "Give us Barabbas and crucify Jesus." And every time you choose pleasure or money or honor or ambition or whatever you have put instead of Jesus Christ, you have crucified Him and in crucifying Him you have crucified your only hope. When tonight you say "Amen" to the crucifixion of Christ you crucify Jesus Christ yourself. God help you to know that same Christ is ready and willing and able to save you and save you from your sins.

Oh, my friends, this is the last message that I will deliver to you. I have not preached anything else to you but Christ, because He is the only one Who can save. And tonight if every one of you, I make no exception, I believe if every lost man and woman and child in this whole wide world, literally billions of them, if every one of them would turn by repentance and faith to Jesus Christ, He has

power to save everyone of them from every sin they have ever committed. I recommend to you Jesus Christ as the Savior. Turn away from your Barabbas. Give him up tonight. God help you tonight to choose Jesus Christ as your personal Savior. Do it now, won't you? Turn away from your Barabbas and accept Jesus.

CHAPTER X

LOVE THAT SAVES

In the 38th chapter of Isaiah and the 17th verse is a scripture that corresponds more clearly to John 3:16 in the New Testament than any other scripture in the Bible. The fact is this is the John 3:16 of the Old Testament:

The prophet here said:

“For peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.”

He must have been speaking of the time when the Spirit of God came and convicted him of his sin. There was bitterness in his soul when he realized what God thought of him and of his sins. And when the piercing, pricking, digging conviction of the Divine Spirit began to stir up his soul a sense of his sins came over him. No man can come to God without the help of the Divine Spirit and it is He, my friend, that is bothering you to-night, if you are bothered, about your sins. I am sure that the devil will never trouble you about your sins. He may trouble you about your doubts,

but never about your sins. And God will never trouble you about your doubts; but He will trouble you about your sins. Full well do I remember, though it was more than a quarter of a century ago, when the Spirit of God touched my heart and showed me as a lad that I was a sinner; and when He came the peace that I had in my heart was removed and great bitterness of soul came over me. And the prophet says, "Thou hast in love to my soul delivered me from the pit of corruption, for thou hast cast all my sins behind thy back."

I want to talk to you tonight about the love that saves. There is a great doctrine in nearly every passage of scripture, and there are some great doctrines that lie just beneath the surface of this wonderful truth, and one of those doctrines is the sinfulness of men.

THE EXCEEDING SINFULNESS OF SIN.

This scripture here tells where the love of God finds the sinner—in the pit of corruption. I know of no doctrine that is more lightly treated to-day than the doctrine of sin. Oh, we hear a good deal of sins, the outward expression, the evil tendencies of our nature. But we miss the mark, my friends, if we do not go to the root of sins in the sinful nature of men. The doctor came and examined a very sick man. The patient said, "I have been treated by many physicians. They seem not to have found my trouble. I want you,

equipped with your great sanitarium, with all the advantages of medical science, to find out what my trouble is." After the examination and the diagnosis the doctor discovered a deep-seated cancer in the very vitals of the man and he said, "The former doctors have been treating your symptoms. I am going to treat your disease." There is a difference, my friends. The trouble tonight with men is that they have deep-seated sin in their hearts. It was born there. It is an inheritance. It came to you by your nature. It was there latent when you were conceived and possible when you were born. And the mighty fact developing as you grew, more and more became a powerful thing in your life. Why, you can see it manifested in the child. The baby, at the bosom of the mother, in its anger will slap its mother in the face. The trouble is the child is a sinner; it is worse than that, it has deep-seated sin in its life.

Now, this scripture says that it was in that pit of corruption that the love of God went down after the souls of men. And all men are alike here. "All have sinned and come short of the glory of God." There is no man that sinneth not, none whatever. All men are transgressors. All men are sinners. Tonight, my friends, if you have been by your morality or your church membership or submitting to some ordinance of the church, or going to the church, or giving your money, or telling yourself that you are a good citizen and that you pay your debts, all those remedies are but

treating the symptoms of sin. You need somebody with the dissecting knife and with the power of the X-Ray to go down to the depths of your trouble and there take it out by the regenerating power of God.

I heard the story of one of our boys in the war that we had with Spain years ago. On the Isle of Cuba in one of those hot battles a young American was wounded in the foot. He was brought back on the stretcher and treated with the emergency treatment and later was carried back to the field hospital. And the doctor saw the wound in his foot and probed in and got out a piece of bone and the bad blood and poured in some healing remedy and then bandaged it and treated it. The next morning he came to see the boy. He had fever and his foot was swollen; and he treated it and bandaged it and cared for it. Again in the afternoon he came in. The boy had high fever and the limb was swelling toward his body and there was great pain and great suffering; and the doctor unbound the foot and probed in and got out some other bone and thought it was all right. The next morning the boy's fever was still higher and he brought another young surgeon. The younger doctor examined the foot and said to the older doctor, "There is something wrong on the inside. My judgment is that the bullet has lodged in his foot and unless we get it out the limb will have to be amputated or the boy will die." He went in and probed about and down among the tissues the

doctor went with the dissecting knife and there he found a bullet. He took it out and cared for the boy and he got well.

My friends, tonight unless the sin of your soul is treated by God's remedy and by the operation called regeneration, if the sin is not taken out of your soul, the seat of poison will never be removed and you will die in your sins and go down to hell.

And now the prophet says that it was in the pit of corruption that the love of God found him. I want you tonight to know that the trouble with you is deep. It is in your blood, in your eternal spirit. And I care not how moral you are, nor how godly you are living, unless in your soul you have been saved by the regenerating power of God you are but treating the symptoms of your disease. God help the world today to be clear in its thinking about this awful doctrine of sin.

LOVE THAT GOES TO THE DEPTHS

There is another great doctrine that lies upon the surface of this scripture. It says that the love of God does go down to the pit of corruption after the souls of men. There is nothing sweeter in life than the persistent and penetrating power of the love of Jesus Christ for a soul. He not only loves our bodies, He not only loves our intellectual powers, our influence, our service and our future, but, thank God, He loves a wicked soul in sin; and it is because of our sinfulness that He died for us.

I thank God that the love of Jesus Christ was for me, seeing me as I was—a sinner. My wife loved me at my best. When I went to see her I wore my best clothes and exhibited my best disposition. I never got mad while I was courting my wife. I never gave expression to sinful love. I appeared to her at my best and it was in that condition that she loved me. But I thank God tonight that Jesus Christ loved me at my worst. He saw me as I was without any veneer, without any whitewash, or any camouflage. He sees the souls of men at their worst, and in spite of our sins His love goes down to the depths of corruption and finds our souls and loves us. I bless God tonight that there is no sinner out of hell, and I believe there is no sinner in hell that Jesus Christ's great loving, saving heart does not go out after. I know he loves everyone of them to the gates of hell.

If I am speaking tonight to somebody whose hands are covered with the blood of your fellow, to some man who has carried down the virtue of some woman, if I am speaking tonight to a pleasure devotee, a lover of deep-dyed sin, I want to tell you that Jesus Christ loves you. He loves you tonight, it matters not how deep in the pit of corruption your soul has gone. There is no love like His love. Mother's love is strong, wife's love is strong, filial devotion is strong; but there is no love like the love of Jesus Christ.

I am thinking now of an incident that came under my observation. There was a beautiful

home, a large business owned by a prosperous, devoted Christian man. He and his family came regularly to church. There was in the home a beautiful daughter and a noble son. But one time, in temptation's hour, deceived by a wicked man, this young woman lost all. She went away from home and was gone for months. The curtains were drawn in the parlors of that home. The father was broken hearted. The mother in the home bore her grief in silence and seclusion. Oh, my friends, the deadliest, the most despicable, the most unpardonable sin in this world tonight is for some passionate man to go into a home and wreck that home. I believe not in the double standard in life. But I believe in the single standard. I believe that we ought to have the same requirements for men that we have for women. Word came that the daughter in a distant city wanted to come back home. The mother took it up with the family. The father said, "No, she has broken our hearts. She has ruined our business. Never again shall that beautiful daughter come back into our home." And the son said, "When she comes in at the front door, I will go out at the back door." And the mother sent for the pastor and she told him what they had said. She said, "They refused to go to her and I wondered if you the pastor would go yonder to the distant city and find her." And he said, "I will go." And as the pastor was ready to go he said to the mother, "What shall I tell Mildred?" And this is what

the mother said, "Tell Mildred that mother still loves her." I want to tell you, my friends, that above the love of a mother for her wayward daughter there is Jesus Christ's love for every wayward sinner in this world tonight. Thank God it does go down to the depths of human depravity for the souls of men.

LOVE THAT HAS POWER TO THE UTTERMOST.

There is another great doctrine that lies beneath the surface of this scripture and that is that that love of Jesus Christ has power in it to save any soul and bring that soul up out of any pit of corruption. I bless God that I believe in the mighty saving power of the love and blood and righteousness of Jesus Christ. It has power! It has power! The love of woman has power to help to reform; but it takes the love of Jesus Christ to regenerate.

I am thinking now of a man in New Mexico. I was in the town where he lived years ago. They called him "One-Armed Thompson." They said, "He is the best man in Mexico." He was a faithful, consecrated member of the little Methodist church in that town. I stood on the corner of the street with that fine Christian gentleman and he told me this story. He said, "A few years ago I owned that corner saloon yonder. I ran it for years. In the front part I had a saloon. In the back part I had a gambling den and there men, the worst men in this country, lost and gained

money by the thousands and hundreds of thousands of dollars. In the upstairs I ran a bawdy house. And I was guilty of indulging in all the wickedness in this three-fold institution of hell. I had a vacation and I went to Chicago. And walking the streets one day I saw a beautiful woman. I instantly fell in love with her and followed her to her home. I got her address and her name. I formed her acquaintance and she responded to my love and in less than thirty days I brought her back as my wife. I had a beautiful home up yonder and I had it fixed up and when we came home I carried her into that beautiful home and told her that day of my business. I went on with her love for years. I would come home drunk; her heart would be broken, but never her spirit nor her patience. Night after night she nursed me back to soberness. One morning I came down to the saloon all broken up. I sold out and went back home and looked for my wife. I looked for her all through the house, in the parlors, in the bed room, in the kitchen. I looked everywhere for her and finally I found her on her knees in the bath room; and as I stood there I heard her praying, and she said for three years one hour each day she had prayed for me in that place. I went in and fell down on my knees by her side and gave my heart to Jesus Christ; and since that time I have lived for God and for righteousness." I said to him, "What did it?" He said, "My wife's love

brought me to the love of Jesus Christ and His love regenerated my soul."

I bless God that the love of Jesus Christ comes with power down to the saving place of lost souls.

One night in Dallas, Dr. Truett's telephone rang (that great preacher of the First Baptist Church, a man with a world reputation as a preacher and a winner of souls). It was three or four o'clock in the morning. And someone at the other end of the line said, "I am down in the city's Reservation. I am speaking for a woman in the next room. She is dying, and we have learned down here that you love sinners." Oh, my friends, that is a mighty good thing to get out on a preacher, a mighty good thing to get out on a Christian. She said, "Would you come down and talk to this dying woman?" That preacher that loved sinners said, "I will be there as quickly as I can come." They wakened a servant to take care of the children, and his wife went with him in a buggy across the city. They went into the room where the dying woman was. And there stood around the bed of this dying woman the ghosts of women, the very picture of sin. He walked up to the bedside and offered his hand to the young woman. She put her hand back under the sheet and said, "No, your pure hand shall not touch my soiled hand." He sat down by the bedside and the dying woman said, "I have a question to ask you." "All right," said he. Said she, "You must know what sort of a sinner I am. I have lost my name,

my character. I have lost everything that is holy and good. I have a question to ask you. Do you believe that Jesus Christ loves and will save a woman like I am." My friends, tonight, what would you have told her? Oh, what is the message of the New Testament? What is the message of Calvary's Cross that comes down through the promises of God? And Brother Truett said, "Yes, if you will trust my Savior, He will save your soul from sin." And that young woman, as he testifies, lived for a few hours and rejoiced in a Savior's love. I thank God that there is hope of salvation, a salvation that can save the most out-cast person in this world. It reaches down and saves.

GOD'S DISPOSITION OF OUR SINS.

There is another great doctrine that stands out in this scripture, and that is the doctrine of what God does with our sins. "Out of love to my soul Thou hast in love to my soul delivered it from the pit of corruption: for thou has cast all my sins behind thy back." Oh, my friends, what does that mean? It means that God has turned His back on the sins that He has pardoned. He has turned His back on the sins that He has delivered the souls of men from. There are a good many scriptures that tell what He does with our sins. He says He forgives them, He pardons them. He says that He cleanses our souls from their stain and guilt. I thank God tonight that the soul of

the Christian cleansed by the blood of Jesus Christ has all of its stain taken out. That doctor under the power of the X-Ray and the dissecting knife went in and cleaned out every germ of the awful disease and then, thank God, he walks and lives and loves and worships and sings for God. When you repent and turn away from your sins He cleanses you and takes out every stain, cleanses you thoroughly. There is another scripture that says that He buries them in the bottom of the seas. There is another that says He places them as far from you as the east is from the west. Why, it is 93,000,000 miles yonder to the sun and 93,000,000 miles across from the sun to the other side of the earth's orbit! But that is not the limit of the distance from the east to the west. Oh, my friends, the east from the west is further than that. Thank God the sins of men forgiven are placed away like that.

I was riding some time ago in a great automobile across the plains. We had not gone far when the chauffeur had to get out and put a patch on the rear wheel and then at another place just opposite the patch on the wheel there was a certain fixture, a string, that held something together. I looked out over that fender and I said, "I wonder if that string will ever catch that patch. Open your throttle and let's see." He ran twenty miles an hour. We got out on the high plains and I said, "Give her more gas," and he went thirty, forty, fifty and ran up around sixty miles an hour, and

the string was no nearer to the patch than when we started. Oh, thank God, if my sin is on the east side and I am on the west side, my sins will never catch me. And then He says that He will put them behind His back. Thank God He has turned His back on them. Sometimes my face turns toward my sins; but I rejoice when I remember that God has turned His back on them. And then that other scripture says He will remember them against you no more forever. Oh, that love goes down into the pit of corruption and picks up that soul and cleanses it and purifies it.

Now, these four great doctrines stand.

WHAT IS THE GREATEST SIN

What is the world's greatest sin? Murder? No. Blasphemy? No. Stealing? No. Robbery? No. Gambling? No. Adultery, as awful and ruinous and diabolical as taking the virtue of a woman is? No. That is not the greatest sin. What is the greatest sin? It is the sin against love. And the sin is iniquitous in proportion to the strength and holiness of the one that gives the love. Oh, my friend, I can refuse to love the tramp at my door—and do that at my peril. But when I sin against the love of my child or my wife or my mother, oh, how iniquitous is that sin! I will tell you, infidelity against love will wreck our homes quicker than anything else. I saw that wife yesterday sitting by the side of her husband under a charge of murder. He told me

Sunday that his wife believed in him. Oh, my friends, I thank God for the loyalty and love of a noble wife. I dedicated a book today to the loyalty and faithfulness of that little woman who for twenty-one years has been my companion. A thousand times would I rather my friends and my nearest loved ones would go back on me than for that little woman to have no more confidence in me. Suppose my old mother were here tonight. She has been in heaven now these thirteen years, dying at the age of eighty-one years. She brought me into the world and went down almost to the grave for me, and when I was three weeks of age she climbed out of the bed and walked on her knees to my cradle and took me by the little hand and asked God in his good time to save me and call me to preach. And I am trying to preach tonight in answer to that mother's prayer. Suppose she were here tonight sitting on this front seat and I would come here and take her by the nape of the neck and put her on the ground and stamp her insensible. Why, if you had any manhood in you you would repudiate me. You would want to mob me. Why? Because I sinned against Mother's love and Mother's care and Mother's prayer and sympathy. I want to tell you when you reject the love of Jesus Christ you commit a crime more diabolical than I would in stamping my mother. You sin against the Holy One, against a love that went to the limits for you. And your sin tonight is the most diabolical sin under heaven, when you

despise that love and turn Him away from your soul. God help you tonight, I want you to see that you are a sinner in God's sight and that He is able to save you. I want you to hear the call of that love and feel the appeal of that love. Oh, my friends, I am not talking to you about ordinary love. I am talking to you about a love that has no end. I am talking about a love that has no limit to its depth.

Paul took his measuring line one time and said, "I am going to measure the love of Jesus Christ." And he tried it. He went down and his line gave out and he doubled it and quadrupled it and still his line gave out. He tried to find its breadth and his line gave out. He tried to find its height and his line gave out. "Oh," he said, "how boundless and limitless are the height and the depth and the extremity of the love of Jesus Christ." I am talking about the love that went to Calvary to die for your sins and mine. God help you to hear the call of that love. I thank God that my poor heart, the best it can, has responded to that call. I forsook my sins and trusted Him and for these thirty-six years I have drawn on it. And I have found it an inexhaustible source of love.

Now, let me give you my text. "Thou, Jesus, the Son of the Father, Who on Calvary died, Who in the Garden suffered, Who in the tomb of Joseph for three days and nights went down and came up, Thou hast in love to my soul delivered it from

the pit of corruption : for thou has cast all my sins behind my back.”

God help you, my friends, to give up your sins and trust Jesus Christ the great lover of the soul.

THE END.

THE TEARS OF JESUS

To

MY FAITHFUL WIFE

A companion of my joys, a comfort in my sorrows, the mother of my children, a willing sharer of my burdens, a supreme help in my tasks, an undergirding to my life, a mighty faith-and-prayer power in my service for Christ, whose unselfish life and confident faith, whose loyal love and sweet companionship have made it possible and sweetened my long life of evangelism and kingdom building, this volume is joyfully dedicated.

FOREWORD

I have preached all of the sermons in this volume in some four or five hundred evangelistic meetings throughout the Southern States in the last twenty-five years, in which meetings there have been many, many thousands of people saved. They are taken down by my secretary just as I preached them in July, 1921, in a great tabernacle meeting in Duncan, Oklahoma; and without much careful revision are sent out with the prayer and the hope that they will help many workers for Jesus Christ to be better winners of souls and to aid in the creation of an evangelistic atmosphere in which it will be easy for men to find Jesus Christ. No great period of soul-winning can come about except in an evangelistic atmosphere charged and surcharged with the Gospel of Jesus Christ and the power of His Spirit.

These sermons preached to many, many thousands, through the mercy of God, have created an evangelistic atmosphere, caused many thousands of Christians to have the central passion of the Gospel, a burden for lost souls and a spiritual yearning to lead them to know the Savior. And it is in the fond hope that a wider circulation of the truth here presented will bear fruit in creating

a passion for souls and an atmosphere in which they can be saved, that this volume of sermons is sent out affectionately and in the hope of a fadeless immortality. May a contemplation of the compassion of Jesus Christ for a lost world cause God's people everywhere to have the hunger He had when He lived and died and rose again, and in endless intercession for us seeks the world's redemption.

L. R. S.

THE TEARS OF JESUS

CHAPTER I

THE TEARS OF JESUS

John 11:35—Jesus Weeping at the Gate of Death.

Lu. 19:41—Jesus Weeping over a Doomed City.

Heb. 5:7—Jesus Weeping over a Lost World.

I read three passages of scripture :

John 11:35—"Jesus Wept."

Luke 19:41—"And when he was come near, he beheld the city, and wept over it."

Heb. 5:7—"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

We find in this first scripture Jesus weeping at the grave of Lazarus. In this second scripture we find Him weeping over a city which being doomed had rejected His message. And in the last scripture we find Him shedding tears and offering prayers in the days of His flesh over a ruined world for which He was to die.

We find in this second scripture that He was coming to Jerusalem for the last time. He had been out among the people for three and a half

years, preaching, teaching, healing and performing many miracles. The blind could see when he touched their eyes; the lame could walk, the dumb could speak, and the dead came forth out of the grave at His word of authority and power. But He had come now to Jerusalem for the last time. Just a few days afterwards he was crucified in the city he had come to save; and coming in that morning from the east side, with a great crowd meeting Him and following Him, praising God in accordance with the promises concerning Him, as He came up over the crest of Mount Olivet He saw that beautiful city with a wonderful history. I am sure, since He knew all things, there was present in His mind the past history of triumphs, of defeat, of prosperity and adversity. I am sure that He saw with His historic mind the things that had transpired in that city—there where a great people had builded a great city, the center of the religious life of the world, where He had trained a race to be His chosen people. And as He looked upon that city the scriptures say “He wept.” This Son of God, this Son of Man, seeing that city wept bitter, briny tears over what He saw. This is one of the three times in the scriptures where it speaks of the tears of Jesus. On one occasion before this He stood at the grave of one of His friends, the grave of Lazarus, and wept, joined in the sorrow of the loved ones for the man who had been hospitable to Him, a man He loved. And there the Son of Man at the gate

of death shed tears. And the other time where it speaks of His tears is where I read you from the 5th chapter of Hebrews. It says that "in the days of His flesh with strong supplication and tears he prayed unto Him Who was able to save Him from death." There in that case Jesus Christ not only wept over a lost city, but He wept over a lost world.

Now I want us to think for a little while of the weeping Savior—the tears of Jesus Christ.

WHOSE ARE THESE TEARS?

Who is this strange person who has filled all history and yet who standing on the crest of the mountain we see weeping? His heart is torn and there comes from His eyes and from His heart tears that represent the attitude of His soul toward a lost city and toward the lost world. Who is He? Why He is the author of our Bible, the founder of our churches, a refuge to our souls, the hope of our resurrection, the builder of our heaven, and the source, the provider of all our spiritual blessings. The scriptures call Him our advocate, the alpha and omega of our spiritual life, the ancient of days, the anointed one, the balm in Gilead for our souls, the bread of life for our strength, the day-spring and morning star of our hopes, the corner stone and the foundation of our lives, the commander of God's army which is to conquer all sin, the counsellor and wisdom and guide for our feet. He is the founder

and the fountain on which we build and from which we drink. He is the hiding place for our tempest-tossed souls, the high priest of our communion with God; He is the Immanuel, the very presence of the Most High. He is King over Kings and Lord over Lords. He was the Lamb of God slain from before the foundation of the world as a sacrifice and atonement for our sins. He is the leader of God's mightiest hosts, the Lion of the Tribe of Judah. He it was that was the Man of Sorrows and who was acquainted with grief. He is the conquerer over sin and the enemies of God, the mediator between man and God, the messenger of God's covenant to a lost world, the Messiah of hope for a coming day of full redemption. He is the Prince of Life and the Prince of Peace, the redeemer, the rock of ages, the rose of Sharon, the scepter of Israel, the shepherd of God's sheep. He is God's only begotten and most beloved son; and here on the mount overlooking Jerusalem He weeps with a heart full of compassion and love for a lost world and establishes here again the doctrine of the chief and central and supreme passion of the gospel wrought out in His ministry and death and intercession for a sin-cursed world. He is the mightiest among the mighty and loveliest among ten thousand, the maker and preserver of our lives and the Savior of our souls; He it is that weeps over our sin and doom and destiny. It is in His hands that the reins of the universe are

held. This man is the Son of God, is very God Himself. He it is who controls all the things of our lives; and yet yonder in the city where He had taught and preached and was soon to be crucified, we see Him shedding the bitterest of tears. He is not some conqueror come to destroy, but a Savior come to save. He will not call down the wrath of the clouds and gather the powers of the storms to destroy those people. He has come to weep over them and die for them and save them. He it is that is weeping today over a lost world.

I raise another question.

WHY THESE TEARS?

Why is it that this Son of Man, this Son of God, is weeping over the city of Jerusalem, and was constantly during the days of His flesh appealing unto God with strong supplications and tears? I say to you He is not weeping for Himself, though He sees the shadow of the cross just ahead of Him, He sees the dark, unspeakable sorrow of Gethsemane through which He is to go, the cruel crown of thorns which is to be pressed on His head, and though already doubtless the pierce of the nails is in His hand and the sword in His side. Yet He is not weeping over Himself. He is not weeping like a defeated conqueror. He was not weeping over a life of defeat, though in the eyes of the world He was living a life of defeat. He was not weeping because of His own failure or because of any discontent

in His heart. Jesus was not weeping for Himself; but He was weeping because He saw some things from the Mount of Olivet. He was not weeping over that city which through the centuries had been builded by the sacrifices and labors of His people. He was not weeping for its reputation, though He saw the ruin of that city about which He here prophesied. He was not weeping for the falling walls and the ruins of the Temple. Why was He weeping that day? What was it that He saw that caused the tears to come from His eyes? It is about that that I wish to speak to you.

I want if I can to bring you this day into a sympathetic attitude with Jesus Christ, as He stood on Mount Olivet. What was it that brought the tears from His eyes and broke His heart? It lies in three directions. In the first place, he wept because He saw the spiritual *condition* of men; He saw men in their sins; He saw them in the darkness of their unbelief, in the night of their unfaith in Him, sinners, dead in trespasses and sins; He saw the wrath of God on them if the love of God was not in their hearts; He saw them rejecting the only light come to them. He saw them without hope and without God in the world. As He looked upon the soul of an unbeliever no wonder it brought tears to His eyes, no wonder it brought a desire to be crucified for the life and salvation of that individual. The condition of

men today ought to bring tears and burdens to the hearts of God's people.

I stood the other day by the side of a wife as she looked upon the pale, emaciated face of her loving and affectionate husband. The doctors had just operated on him and said he had typhoid fever. At that time he was suffering from a hemorrhage which it looked like he could not stand. His face was white and his finger tips and toe tips seemed to be drained of blood. I stood by her side as we went into another room to pray. Oh, there was such a wringing of the wife's heart as she said, "He cannot stand the loss of blood! He cannot stand the battle of the germs of disease in his body!" She realized the condition of her husband.

I stood by the side of a mother as she looked into the face of, as she thought, her dying baby. Her heart was wrung. The doctors had said, "He must die." She was torn by the realization of the condition of her child.

I will tell you, my friends, we need today to look into the lives of the unsaved men all about us and see their peril and condition before Almighty God. Every man and woman and young person in this community without Jesus Christ in their hearts by faith, is lost and dead in trespasses and in sins, is away from God and has no hope. The immoral decay of sin is in every particle of their spirit. Shall we look on them unmoved while the Son of God seeing a lost and

ruined city shed tears over its condition? I trust that God's people seeing the unsaved about them today and during this meeting will join the Savior in weeping over a lost world.

I shall never forget when my first child, just five years of age, a little boy (one Sunday afternoon, after I had preached in the morning), as I was lying on my bed was sitting astride my body. Suddenly he changed the subject from what we had been talking about and looking into my face he said with a trembling voice, "Daddy, I am lost. I want you to show me the way to Christ." I do not explain it. I only tell you the story. It was the first time I realized the spiritual condition of my child. It was the first time he had appealed to me from his own lost soul. From that time until he was saved I kept the prayers hot up to God. I carried him to the Savior day by day. I believe it was because of the concern created in my heart that day that I kept the prayers hot. I want us in these days to remember the spiritual condition of every man that does not know Jesus Christ.

I think another thing that stirred the heart of Jesus was not only the condition of men, but the *destiny* of men He saw, the place to which these people were going when they were carried to the cemeteries. He was thinking of their destiny. He was thinking of their destiny, not their power. He the Son of God was thinking of where those people were going after death. And it is a mat-

ter that should stir our hearts—not what we possess here. Not a question of how much education or how little we have, but the question of destiny, of where you are going, should be the important question. It matters not that we die. How little value there is to the bodies of men, how little value! But my friends it is the eternal destiny of the soul that is the important question. I want us to know in the battle that we are going to fight here within the next few days that we are fighting a battle for the destinies of men. Every unsaved man in your community is going to hell. I do not know how you feel over here. I bless God I know there is a heaven for those who believe in Christ and a hell for those who do not believe in Christ. I am going to preach the gospel on this point. I want us to see the destinies of men and be moved like our Savior was moved.

There was another thing that stirred the heart of our Savior and that was *their refusal to hear Him and their rejection of Him*. Oh, the saddest thing that can come to the heart of Jesus Christ is for Him to be rejected! I wonder what will be the attitude of the people of this community. Jesus there looked upon that sinning, wicked city. He had wrought among them and yet they had rejected Him. I tell you, there is a demonstration on every hand that Jesus Christ is the Son of God and the Savior of the world. I wonder what we will do with this demonstration the next few days.

This incident in the life of the Savior but illustrates the care Jesus has for men.

THE SAVIOR'S CARE

He has shown, not only in His earthly life and sacrificial death, but in His heavenly ministry for these twenty centuries how much He cares for men. Even the hairs of our heads are numbered and not a sparrow falls without His loving care. Every detail of our lives is of interest to the Savior and all those things that make for our salvation and spiritual strength and service for Him are of the deepest concern to our Savior's heart. Does He not show in His attitude at Lazarus' grave that He loves and cares for the suffering loved ones at every grave? Does He not show by the many examples of healing, of raising the dead, of straightening the limbs of the crippled, opening the eyes of the blind and the ears of the deaf, that He cares for our bodies and our souls? Never a tear falls from the heart of a sorrowing widow nor from the penitent soul of the sick sinner that misses the loving care of our Savior. He has shown it in giving us the Bible with its many promises. He has assured us of it by His multiplied providences of loving care. That is the beauty of that great picture on Mount Olivet. Jesus loves men and has a concern for their salvation. He has shown it in His creative power, in His preserving, providential power, in

His earthly ministry and in His death on Calvary.

You and I should take up the work of Jesus Christ and care for lost men. This is the message that I bring you this morning. This is the message—do you care for the lost men and women of this city? I wonder how many of you do. Will you stand with Jesus on Mount Olivet today and say, “We, too, will weep for our loved ones and join our Savior in caring for their souls?”

Some time ago I was in a great convention. I spoke to that convention on compassion for the lost. It was some years ago when our boys were gathering in the army camps all over our country. In that crowd was a rather old, plainly dressed woman. She and her husband were messengers to that convention evidently from some inland church. When the service was over she and her husband came down the aisle to shake hands with me. She took me by the hand and said, “Do you live at Fort Worth?” I said, “I do.” Then she started to say, “My boy is in Camp Bowie near Fort Worth.” She stopped and wept. Seeing her weeping her husband came up and putting his arm around her, he said, “Mary, what’s the matter?” She said, “I was thinking of our baby boy yonder in Camp Bowie. You know he isn’t saved. We have written letters to him about it; we have prayed for him and others have prayed for him.” She said, “Here’s a preacher that lives near where our soldier boy is and I was try-

ing to put our boy, our baby boy, on the heart of this preacher." Then she turned to me in a way and with a question I shall never forget. I thought I loved lost men. For twenty-five years I have given strength without reservation to the winning of lost men to Christ. I thought I loved lost men. But this dear old mother looked up with all the love of a mother and said "*Preacher, do you love lost men?*" Oh, that question rings in my heart today!

You have made great preparation for this meeting and I bless God for it. The great question now is, Do we love lost men? If we do, God help us to join Jesus Christ in soul-agony for them that we may win them to Him. I wonder how many of you can say, "Deep down in my heart I do have a tender affectionate concern for the unsaved of this community and I can join with my Savior in a deep compassion for their salvation."

Listen to what God says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." God help us to be stirred in our souls for the lost of this community.

CHAPTER II

THE ESSENTIALS OF AN EVANGELISTIC VICTORY

Isa. 38:1-6.

I am going to read you about a sick king.

“In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord”:

My friends, it is a very important time for your soul when God speaks to you whether you are sick or well. Now listen to what God said to this very sick man:

“Set thine house in order; for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord.” Men usually pray when they get sick. They turn to God in the time when their lives are imperiled. This good king when he received God’s message turned to God in prayer and said: (I call your attention to this prayer. It is a very short prayer. I call your attention to what he did not pray for. I do not know what I would ask God for if I were on my dying pillow. I do not think I would pray the prayer that Hezekiah prayed. I am quite sure I could not pray that prayer. It

is a wonderful prayer in what he did not ask and in what he did ask. Notice what he said.)

“Remember now, O Lord, I beseech thee, how I have walked” not before my neighbor, not before my family, not before my closest friends, but “how I have walked before thee” before the all-seeing eye of God who knows our thoughts, reads aright our lives.

“Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart.”

That was his inside religion—how God saw him as he was on the inside. You can deceive your closest friends for a while, even the most intimate members of your family you can deceive for a while; but you cannot deceive God. He knows you as you are. He sees you as your soul is; and when you call on God to see how you walk before Him you may know that the record He makes is true and what He sees are the facts in your life.

And then he said:

“Remember I have done that which was good in thy sight.” That was his outside life before men, how he walked before men, how he lived before them.

“And Hezekiah wept sore.”

Some great men weep. I read the story of how Carpentier's manager stood over the crumpled form of the man whose destiny he promoted and

wept. They told me that in the most tragical time of the recent war, when it looked like defeat was coming to the forces of freedom, when the cloud of unspeakable darkness of German dominance seemed to weep over all Europe and threatened to spread over this country, that the Secretary of our great war President, Woodrow Wilson, came into Mr. Wilson's private office one morning and found him weeping, with his heart breaking. The secretary said to him, "Mr. President, why these tears?" He said, "I am weeping for the imperiled liberties of the world."

Here is a great man, a good king of Judah weeping because of broken health and because of a disordered kingdom. He needed to set his house in order; and on what he thought his dying pillow, he had wept sore. It seemed that Isaiah had withdrawn for the moment from the weeping king and later God sent the prophet back to him. And God said unto Isaiah:

"Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer."

The first message was the message to the disordered house and dying body. The second message, after he had cried and prayed was:

"I have heard thy prayer."

Oh, what a good message! I wonder how many of you Christian people have gotten the answer to your prayer—as you prayed, God's wireless

brought back to you an answer from God. I have had those experiences, when God has said, when the prayer was ended, "I have heard thy prayer. I have sent forth the answer." I wonder how many of you have gotten the answer to your prayers for a great revival in your city. I wonder how many of you have "prayed through" this meeting. You have advertised it remarkably well. I have been in a great many oil towns. I have been in a great many places where the commercial and industrial interests of the people were predominant. But I want to say that I have never been in a town where there seemed to be such a great spirit of liberality and Christianity as is manifested on the pages of the daily papers in your city in advertising this meeting. You have made plans; you have invested a considerable amount of money; you have heralded this meeting and organized for it far and wide; and I bless God for the preparation and publicity you have made. But I ask you a very much more important question. How many of you have prayed through and gotten your answer from God that He will give in answer to prayer and responses to the gospel a great soul-sweeping, community-wide revival? "Go tell the dying king that I have heard his prayer."

And the second part of the message was "I have seen thy tears." Oh, what a glorious word from heaven that God as He sits regnant on His

throne sees the tears of the child of God as they come from a broken heart. Why this same God was able to make a world, or a thousand or a billion worlds, and yet He said, "I saw the tears trickling down the cheek of one of my servants." I bless God that there is no tear of the broken-hearted widow, there is no tear of the penitent sinner in all the wide world that misses the attention of Almighty God.

"I have seen thy tears." "I have heard thy prayer."

Notice another thing he says:

"Behold I will add unto thy days fifteen years." Remember that God said to him in the first message, "Thou shalt die, and not live." And here the cry of faith seems to have reversed the judgment of God. Prayer and tears made the king over and gave him a new lease on life. That was a personal blessing. I wonder tonight how many people there are here who need a personal blessing. Some of you have lost your grip on God through gold or the desire for it, or in laboring to make bread for your family, or pleasure or something else has come into your life and has released your grip on God. Once you prayed; now you do not. Once you loved the Bible; now you do not. Once you were an attendant upon the worship of God; now you are not. Once you lived a consistent, prayerful life; but now your life is covered with sin. I wonder how many of

you tonight can pray that God will give you a new lease on your spiritual life, that you may come back to Him and be worth while in His Kingdom.

“I will give you fifteen years.”

I will give you a personal blessing.

But that is not all he says:

“Tell him that I will not only give him fifteen years, a personal blessing, but tell him I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.” There was a community blessing. Oh, my friends tonight I wonder how many of you have been engulfed and conquered and mastered by the desire to get rich in a little while from these oil fields that are about you and I wonder how many of you have lost your faith and grip on God because of this greed for gold. Oh, the engulfing power of materialism. I wonder how many of you would like to see your city delivered from the power of sin that your people may come back to God. God says, “I have heard thy prayers and seen thy tears. I will give you a personal blessing and a community blessing. Not only that, but I will defend your city.” God says I will give you a permanent blessing, a blessing that will not pass with the passing of your prosperity and with the passing seasons. But I will establish here my throne. I will build up your city walls and I will become a defender of your city.

Now, on the basis of this wondrous story in the

Old Testament I want to take it out of its life back yonder twenty-five or twenty-eight hundred years ago and bring it and apply it to your city and to your need. I see in this incident the three great essentials for a revival of religion. I will tell you, my friends, that great revivals of religion come down from God and they are based on human conditions. I know that God wants to give to this city a great revival. It is promised in the Bible; it is the very word of the Divine Spirit and I know the Divine Heart is yearning and that Divine power is ready. But, as Jesus Christ, the mighty Son of God, could not perform many miracles in the place where He was reared, Nazareth, because of their unbelief, so tonight, my friends, God cannot and will not impose a revival on a people who are unwilling to pay the price of it. These three conditions are as follows:

First there must be

PRAYER

God's people must pray for the power of God, pray for the preacher and the preachers, pray for the singers, pray for each other, pray for the Christian people, pray for themselves, and pray for our unsaved, lost friends. Twenty-five years of almost incessant labor in trying to win men to Christ has convinced me by a thousand arguments that it is the prayer of God's people that

brings down the power of God and creates the evangelistic atmosphere. All of God's people can work at this task. You will not leave it to the pastor, or to this preacher, or to the officers of the church. Thank God, the simplest man, the youngest child, the oldest man or woman, can work at this great job of getting the power of God down on this community. Prayer is an absolute essential. And if you have made up your mind to be prayerless, God will make this a powerless community.

“If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.”

To them that pray He will give His Divine power.

I went into a community to hold a meeting. They had a magnificent new temple, costing hundreds of thousands of dollars. I got there late to a Monday morning service. A fine crowd was waiting for me at the church. I got off of the train and went to the place I was to stay and then to the church. I went up the steps of the church house, those magnificent stone steps; and there at the top of the steps was a little woman who had on a sunbonnet. She pulled up by the railing and reached out her hand and said, “You are the preacher, are you?” I said, “I am.” She said, “I have stopped out here to tell you that we are

going to have a great meeting.” I looked into her face and saw the expression of earnestness and abiding confidence in God on her face and in her soul. “Well,” I said, “that’s good news. I would like to know how you know.” She said, “For three months, night and day, I have been praying for this meeting and for you and your coming. I have been praying that God would shake this little city in the power of the Divine Spirit. Night by night I have carried this community up to God in prayer and on this morning about five o’clock, by my bedside in prayer, God came and gave me an answer to my prayers. He said, in the secrets of my soul, ‘I am going to bless you; and you are going to have a great meeting,’ and I have come out here as God’s fore-runner to tell you that we are going to have a great meeting.” I saw the pastor of that church at the close of the meeting baptize hundreds of men and women. And I believe at the judgment bar of God it will be revealed that the one person that did the greatest work of that church was that little woman. We have got to have prayer. The prayer of God’s people will avail much to bring down the power of God; and I call everyone of you who believes in Jesus Christ to prayer. I want you to join in the most effective service that can be rendered in this meeting. I ask you if you want God in great power in your community. I ask you to pray; and God help you to pray it through for a great revival of religion.

CONSECRATED LIFE

Now, that is one of the essentials of a great revival. The second essential laid down here is a *consecrated life*. It is found in the prayer of this king. He said, "O Lord, remember my life, how I have lived, how I have walked before thee." The first thing God's people ought to do to start a revival is to get right with God and get right with each other.

In the meeting in which I was converted two of God's people were at outs with each other. One was prominent in one church and the other in another. The preacher preached in the power of God as I have rarely heard the Gospel preached for ten days, with no move. But when those two men got together the power of God broke out on that city and scores of people were saved. If you have been doing wrong, you have got to straighten up. It is a consecrated life that God puts His blessing on. Ah, there is not anything in this world aside from the power of God that has in it the power of the consecrated life. There is nothing in the world like it. Why, the life of your mother, what a power in bringing you to Jesus Christ! The life of a consecrated woman lived in the home with an unsaved man or unsaved children is God's mightiest lever of power in bringing them to Christ. I was in a meeting in Texas years ago. One morning I said, "I want everyone of you who was led to Christ by someone in this

audience to go shake hands with that one." There was the pastor who had been there for years. There were those who could teach and sing and pray effectively. But I noticed that more than twenty people went to one simple, plainly dressed woman. She, they told me, had never prayed in public, nor taught a Sunday-school class. But she had more than twenty people to come and shake hands with her on that proposition. That woman was the mother of Dr. George Truett.

I heard a man in your town say today, as he stood by the side of his boy who is a member of the church, that he was trying to get his boy to give up some of his pleasures that he ought to give up. I wonder if that man himself has given up his sinful ways and is setting the right example before his boy. You have got to clean up if you are going to have power with God and power with men. You are going to have to do it. God help that there shall be tonight and during these days in your homes and in your private places, a confession of your sins that God may bring a great blessing down on your city.

I was holding a meeting. In a great afternoon service there sat back of me a president of the great college in that community whose students by the hundreds were coming to the meeting. He said to me at the close of the service, "Do you see that strong, curly-headed young man standing at the door?" I said, "Yes." "Well," he said, "he is the brightest man in the college, an honor

graduate in this year's class. I have talked with him and he is a skeptic. He said to me, 'I have heard this preacher has preached for two weeks. I have answered every argument he has offered. In my heart I have answered them all and I do not believe a thing he has said.' " The president said, "I hope you will try to win him tonight." That night I took for my text the prayer of Hezekiah and spoke on the subject, "The Power of the Consecrated Life." That is the unanswerable argument. And that night from various angles I bore down on that crowd. When I gave the invitation that young man was the first man who came. He grabbed me by the hand and said, "I want to see you." I went with him, leaving the congregation, back into a little room. He sat there with his big strong body in the chair and wept for five minutes before he could speak at all. Then he said, "You preached for my soul tonight." And then he told me about his skepticism. "But," he said, "tonight you said, 'There is some life that is unanswerable.' I want you to pray for me that I may have what my mother had." He said, "Three weeks ago when we put that little body in the ground, that crumpled, drawn body, I said, 'Something more than human power made that sweet spirit, that love, something more than that.' " He said, "Preacher, I want what my mother had." I tell you that in less than five minutes he had it. Some years ago I got off of the train down in Texas and that big

strong man was standing there a high officer in the army. He put his arms around me and said, "I went through the war and all the terrors of the Argonne Forest, and always I felt the power of God around me."

I tell you there is no power like the power of the godly life. What sort of life are you living before your boy? God help you to clean up tonight, that God may have power in this community.

A BURDENED HEART

The third essential is *a burdened heart*. "I have seen thy tears, I have answered thy prayer." The central passion of the gospel is what this city needs tonight. Oh, you have had passion for oil, for making money; you have had that! You have had passion for building a town. I said last night that you could take a little bunch of those men with this spirit and go out here, whether you have oil or not, and build a town. Now, I want you to get a burden for the lost in this city. You have men and women going as straight to hell as these drills out here are going to the bowels of the earth for oil. And you will go on and never shed a tear for the men and women who are going to hell all about you. Why, Jesus Christ spent His life in tears. The Apostle Paul said, "Three and a half years in Ephesus I warned every man with supplication and tears." Somebody has got to weep over this city, or it will go to hell.

“I have seen thy tears.” God, as certainly as this city will clean up, will give you a great blessing and you are not going to have it because I am here. I know no tricks of evangelism by which you can build up a revival; but I do know that there is a faith and a prayer that can bring the power of God down; and it is for that that I pray and preach.

Now tonight I want us to put our hands together here on spiritual matters. I have no doubt about your paying the expenses of this meeting; but now, my friends, we are all concerned about the spiritual side of it. Are you going in to bring it about in God’s way? I do not want a revival that will leave when I leave. I want your church and all the churches of this city genuinely revived. I want the lost brought to Christ. I love every lost man in this city. I tell you, my friends, God doesn’t look at men in the light of how much money they have, or how much oil or leases or royalties they have. God looks at the royalty of the soul. I want to know how many of you want a revival of religion. I am not talking to Baptists alone. How many of you people down in your hearts love Jesus Christ and have trusted Him as your Savior? You may not be a good Christian. But how many of you tonight can say, “Brother Scarborough, down in my soul I do love Jesus Christ?” how many of you who lifted your hands can say, “I want a revival in this town and

I am willing to coöperate in bringing about this revival?"

We have got to meet God's conditions if we have a revival. We have got to pray and straighten up our lives and be burdened for the lost. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." God help us to go in to win this city for Jesus Christ.

CHAPTER III

COÖPERATION IN SOUL-WINNING

Mark 2:1-12.

I am going to read you about a sick sinner. It is a wonderful story of the power of God.

“And again he entered into Capernaum after some days; and it was noised that he was in the house.”

I hope it will get out in this meeting that Jesus Christ is here.

“And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately

when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.”

This is a very charming story of Christ's coming among the people and the people joining with Christ in bringing the sick and the sinful in touch with His power to heal the sick and to save the lost. There is nowhere in the scriptures a more emphatic and wonderful illustration of two things—the need and the helplessness of the sinner and the incurable disease of sin, and the power of Jesus Christ to forgive sin. There is nowhere a more beautiful example of the spirit of coöperation between God on one side and man on the other in bringing the unsaved in touch with Jesus Christ's power. There was a sick man in Capernaum and some of his friends heard that Jesus, the wonder-worker, was in town. He had come to the town and had stopped at somebody's house. The scriptures do not say whose house it was.

It does not say much about the house, what sort of furniture was in it, how many people were in the family. It does not tell how many apartments in the house, whether the man that owned it had a big bank account or had no bank account. It does not say how many oil wells he had or how many friends he had. But it does say that as soon as Christ got to town He went to this man's house. He made a welcome for Jesus Christ, and not only did he make a welcome for Jesus Christ, but he made a welcome for the sick, unsaved man. Why, he went so far as to let them take the roof off of his house because that roof stood in the way of getting a lost man to Jesus Christ. I trust that there are none of you business men who will let your business get in the way of lost souls in this meeting. I trust that none of you women who love God will let the domestic affairs of your home get in the way of lost people coming to Jesus Christ and of your doing your duty to God. I wonder how many there are of God's people in this coöperating little city who are willing to make the salvation of men the main thing for these two weeks, setting aside your business, if need be, setting aside the concerns of your lives if need be, in order to bring your unsaved friends to Jesus Christ and to set the right sort of an example for them in taking part in Christ's religion. The names of these four men are not given. Nothing is said about them as to their business or how long they had been Christians.

It is only said that they went to the house of this man, this paralyzed man, this man who had an incurable disease, this helpless sinner, and by the strength of their bodies and the willingness of their souls, in coöperation together, they brought this man in touch with the power of Jesus Christ. I am sure that this man long remembered these four men. Oh, I bless God tonight for the people that brought me to Jesus Christ. Last night, and probably here tonight, is the man who when I was a schoolboy, excused me from my classes that I might go down to the church one morning where an evangelistic service was going on. All these years, though I have seen him but few times since then, I have blessed God for that faithful, consecrated, Christian teacher—Prof. Witt—who had something to do with bringing me to Jesus Christ. I bless God for my mother and my father and that dear old deacon in that church and the pastor's wife in that church, who brought me to Jesus Christ and had something to do with getting me in touch with the Divine Power.

These four men in this beautiful story had courage. They had faith. They knew the power of God. They loved this helpless, lost, unsaved man and they went to inconvenience and crossed the currents of men's opinions in order to get this man to Jesus Christ. I can see them now coming down the street of Capernaum, one at either corner of that couch. I can see them as they left his home. His wife I judge had for many years

cared for her husband, had gotten every doctor that she thought could help him. I can see her that night when these four men knocked at her door and said, "We have come for your husband. The Healer is in town and we are going to carry him where he can be healed of this paralysis, this incurable disease." I can see her as she helped to put him on the couch and as they took him down the street and as they got to the door and could not get in, as they climbed up the stairway and went onto the top of the house. I can see them now as they laid him down on the roof, tore up the tiling—the roof of the house. I can see them as they let him down into the presence of Jesus Christ. I can see them as they stretched themselves out on the roof and looked down at Jesus as He spoke the life-giving, healing words. I can see them now as Jesus looked up into their faces and spoke to them when He saw their faith. Thank God, it does not say when He saw their clothes, nor when He saw their bank account, nor when He saw their education, nor standing, nor prestige in the community, but when He saw their faith. It was on the faith of those four men and on the faith of this paralyzed man that lay at His feet that Jesus Christ spoke the life-giving words. I wonder who is going to have that faith in this meeting tonight, and during these days, seeing whose faith Jesus Christ will say, "Son, thy sins be forgiven thee."

I will tell you, my friends, there is an opportu-

nity for every child of God to render invaluable service to this meeting. You may not speak a word, you may not sing the verse of a song, you may not pray a public prayer; but if in your heart there is faith, conquering faith in Jesus Christ and you bring His power here, I will tell you you will be more valuable than the preacher and more valuable than the singer. God help you tonight to function at the place where you can function, and that is faith in Jesus Christ.

I can hear Him now, the Son of man Who hath power on earth to forgive sins, looking down into the face of that paralyzed sinner, and I bless God that He saved his soul before He healed his body. Christ thus put His Divine emphasis and the mighty example of His power upon the fact that the saving of the soul is worth a great deal more than the healing of the body. He makes the salvation of the soul the main thing and the best thing. I can hear Him now, I did hear Him thirty-six years ago when He looked into my soul and said, "Son, thy sins be forgiven thee." Oh, how I bless God for the hour when Jesus spoke to my soul and forgave my sins and reached down His redeeming, saving hand and took me up out of the miry clay and redeemed my spirit and put a new song into my soul, a new power into my life. I thank God for that power He has on earth to forgive the sins of men. I can see now that man saved by the grace of God, yet paralyzed in his body, and Jesus saying, "Take up thy bed and go thy way." Oh,

I bless God that Jesus has power over the diseases of men. I do not believe that men ought to deny the power of medicine; but I do believe that Jesus Christ has power today over the diseases that come to our bodies. When my people get sick I send for two doctors. I send for the doctor that knows how to administer medicine and I, by prayer, send for the Doctor that knows how to take care of the medical doctors.

THE PARALYZED SINNER

I want you tonight to look at this unsaved man, this paralyzed man, because it is Christ's outstanding example of the condition of a sinner. I tell you tonight, my friends, if you have not trusted in Jesus Christ as your personal Savior, you have a spiritual paralysis that nothing but Jesus Christ can cure. And this man is but God's picture of the paralysis of your soul. There is no doctor that can cure paralysis.

I am thinking now of my brother, a big, strong man weighing over 315 pounds. I remember when I was in a meeting they phoned me that he was stricken with paralysis and for four or five years I took him to many doctors trying to find somebody that had the skill and power to stop that awful disease. Every doctor that we went to, when he examined him shook his head and said, "I know no remedy."

Oh, my friends, if there is an unsaved man here, without Jesus Christ, you have a paralysis

that nobody and nothing can cure besides the blood and the righteousness of Jesus Christ. The sinner before God is a paralyzed man. Sin is the most awful disease that ever took hold on man. I know typhoid fever is bad; I know that paralysis is bad; I know that the white plague—tuberculosis—is bad. I know that there are other dreadful diseases; but, my friends, there is more danger done and more ruin wrought by sin than by all the other diseases of the world. And tonight sin is in your soul, in every particle of your being, in your eternal spirit. And the wrath of God is on you. Oh, how awful is the paralysis of the soul! And tonight in this picture there is the photograph of your own case, my friends, if you have never trusted in Jesus Christ.

THE SINNER IS HELPLESS

Not only did this man have an incurable disease, but he was helpless. And so is every unsaved man absolutely helpless. Why, he is blind; he is blind to spiritual things; he is blind to God; he is blind to spiritual life; he is dead in trespasses and in sins. The very wrath of God is on him and he is helpless. Oh, my friends, my Christian friends, tonight I wish that we could realize the helplessness of the unsaved here.

I was in a meeting. An unsaved man in the back of the house lifted his hand. The pastor went and spoke to him. The next night the man came again. At the close of the service he stood

up. The pastor spoke to him again. The next night that man came down to the front and gave me his hand. He made an impression on my soul. The next afternoon I was in the pastor's study getting ready for the evening service. There was a knock on the door. I opened the door. There walked in this man. He sat in the seat that I offered him. I had my Bible in my hand. I said, "My friend, what can I do for you?" He said, "I do not know why I came here." I said, "You are the man that has been seeking Christ in these meetings and God has led you here that I might help you to find Christ." He looked me in the face and said, "I am 60 years of age and for thirty years I have been not only an infidel but an atheist. I do not believe in Jesus Christ. I neither believe that He was the Son of God, nor the Son of Mary. I believe the whole story is the product of an inflamed imagination and that there was no such person as Jesus Christ." He took the Bible out of my hand. He said, "For thirty years I have denied this book's divinity. I have taken it leaf by leaf and page by page and torn it into a thousand tatters and jumped on it with my feet and said, 'It is an old woman's lie!'" Said he, "I do not believe in the inspiration of this book." He tried to take from me my Christ. He tried to take from me my Bible. I looked into his face. The tears were coming down his cheeks. I said, "You do not believe in God. You do not believe in the Bible. Do you believe that you are a sin-

ner?" And, with a trembling voice, he said, "I know I am a sinner." "Then," I said, "my friend, I know I have a Savior. Let's pray." And in each others arms, mine around him and his arms about me, we went to our knees. I never before realized how helpless is an unsaved man and how helpless is the child of God in the presence of an unbelieving sinner. I took that man in the arms of faith and love, remembering that the blood of Jesus Christ can cleanse from all sin, and I carried him up to Jesus Christ and laid him down at the feet of the Savior. I had not finished the prayer until he leaped from his knees and said, "I have found Him and He is mine. I deny the denials of thirty years. Jesus Christ is real to me." He took my Bible and hugged it to his bosom and said, "I believe every word of it." I have come from that incident remembering that unsaved men are helpless men and that somebody must bring them to Jesus Christ.

COÖPERATION IN SOUL-WINNING

I want you to look from this unsaved, helpless man who had an incurable disease to these four men. What a beautiful example for us of coöperation; and in what follows now tonight I am going to show every man and woman that loves Jesus Christ how you can bring someone to Jesus Christ. What did these men do?

The first thing they did, they *planned* to bring him to Jesus. I can see them now. One man in

the streets of Capernaum, keeping a corner store, walked across the street to another man's place of business and said, "Our paralyzed friend needs somebody to carry him down to the house of Brother So and So where Jesus is going to speak." He said, "Why, we cannot carry him." The first man said, "We will get somebody to help us." They went together to Brother So and So and said, "We want you to help us." And then they went across the street to a fourth man and said, "We want you to help us." And that night at the appointed hour they were down at the house of the helpless man. They planned to bring him to Christ.

Yonder in the city of Waco Dr. Carroll was holding a great meeting. It went on for ten or twelve weeks. It was one of the greatest meetings ever held in any part of Texas. One night, as I have been told out of that great audience, a deacon stopped at the door and as the other deacons, five of them, passed out he called them into a little room. As they sat in that room he spoke to them about Judge So and So, a prominent lawyer who was a state-wide and a nation-wide infidel, and said to those deacons, "He is on my heart." They said, "Let's win him to Christ." There they planned it. Next morning one of them went into the Judge's office and said a few words to him about the meeting and said, "Six of us are praying for your soul." At 9:30 another man went into the office and said about the same thing

and as he started out this Judge said, "You are the second man that has been here this morning. What is the matter with me?" The deacon went his way. At 10 o'clock another man came in and said about the same thing. By this time the Judge was aroused. He said, "Am I murderer; what have I done; what crime have I committed that you Baptist people are coming here?" He went his way. At 10:30 another came and said about the same thing. At 11 o'clock another came. At 11:30 another, the sixth one of the deacons, came into that office and that Judge promised to be at church that night and on the third night he and six others, all leading infidels, came and gave their hearts to Christ and joined the church. It was because somebody planned to bring him to Christ. Oh, I thank God for the people who plan to bring others to Christ. I want you men, you women, you are thinking of somebody now that you would like to see saved, I want you to make plans in your souls by which you will try to lead them to Christ. It is letting people alone that sends them to hell. It is planning to go after them that brings them to Jesus Christ. Plan to bring them to Christ.

But these men not only planned it, they *pushed their plans*. They did not stop with praying; they did not stop with planning. Some man today called up and said, "I want the names of unsaved men." And when he was questioned about it, he said, "I want to pray for them." I bless God for

the people who are going to pray for the unsaved men; but I want you to plan for their salvation and push your plans and go after them for Jesus Christ. These men were willing to face difficulties and criticism and ride over their difficulties and tear off the roof of a man's house, willing to do anything in order to push their plans. God help you to have the same courage and the same interest. God help you to make plans in bringing your friends to Jesus Christ. Oh, how many men go down to hell because nobody cares for them, nobody sees after them.

Some years ago on one journey I traveled 8,000 miles, visiting nearly every State of the Union. I was in churches, I was in banks, I was in sleeping cars, in smoking cars, on chair cars. I was in Sunday-school classes. I was on the streets of some of our largest cities. I was in villages and towns. I was in the country. And in that journey of 8,000 miles I saw preachers and Sunday school teachers. I saw deacons. I saw all sorts of men. And yet, only one man in a journey of 8,000 miles spoke to me about my soul. I was on hundreds of trains anyone of which falling into a ditch might have sent my soul into eternity.

Oh, my friends, I want you to coöperate in bringing somebody to Jesus Christ. I do not want to meet anybody at the Judgment whose blood is on my hands. God help you tonight to know that if you do not do your duty to the unsaved that God has selected for you to win to

Christ, in all probability nobody else will reach them. And they may go down to hell leaving their blood on your hands.

These four men brought their friend to Jesus and Jesus did the rest. I can see those four men now up on that roof. They have seen him get up. They have seen his smiling face when Jesus saved his soul. They saw his leaping body as he was cured of the disease. They saw him as he took his bed and made for the door. I can see them now going down the stairway. And on the outside, meeting the healed, saved sinner, I can see them rejoicing now. And they could say to Jesus, "We did it. We brought him and you saved him and healed him. We did all we could." I can see them carrying that man home and when he gets to the door and they tell his wife, "Your husband is healed. Your husband is saved," I know there was an old time camp-meeting in that house that night. Oh, my friends, there ought to be a hundred homes in this city rejoicing when your friends find Jesus Christ. I will do you an injustice if I win all the people to Christ that are won to Him in this meeting. I want it to be your meeting. I do not want to be the spiritual father of all the saved in this meeting. I want them to be your spiritual children and then you will take care of them. God help us to coöperate with Christ in bringing our friends to Him.

Now, the best thing about this story in this wonderful text is Jesus. Thank God, He comes down

among the people. "It was noised that He was in the house." Oh, my friends, Lee Scarborough cannot hold a meeting and the pastor of this church cannot hold a meeting. All these preachers and singers cannot have a genuine revival in our own strength. But, thank God, if we get Jesus Christ here there are not devils enough in hell to keep us from having a meeting. Let us get Him. He is risen from the dead. He is the living Son of God; and tonight He sits regnant on the throne. Oh, my unsaved friend, He has power on earth to forgive sin. I send out the word to every sinner that Jesus Christ has power on earth to save souls. Let us, let all the people of this flourishing little city know that Jesus Christ has power on earth to forgive sins; and He can save and save now.

CHAPTER IV

IT WAS NOISED THAT HE WAS IN THE HOUSE

Mark 2:1-12.

Last evening I spoke to you on that wonderful miracle of our Savior where He healed and saved the paralyzed man. This morning I wish to speak upon one clause in the introduction to this parable: "It was noised that He was in the house."

Christ had been out about Capernaum teaching and healing and preaching the Gospel. There was somebody's house in Capernaum to which He delighted to go. I do not know what it is about a home that attracts Christ. I wonder if you have that secret in your home. Suppose Jesus Christ this morning were to get off of one of your passenger trains, or suppose He were to come by someone of His heavenly aeroplanes and stop in your city. I wonder whose home He would visit first. What is there in your home that would attract Him or repel Him? There was something in this home in Capernaum that attracted the Son of Man. As I said last night, that man made a welcome for Christ, made a hospital for the sick, and a house of repentance and salvation for the lost. Now, "It was noised that He was in the

house.” Notice what happened when it got out that Jesus was in this house. They immediately arranged to hear Him. The crowd was attracted. The needy came. The lost were brought. Great power came. Healing came; salvation came. These are some of the things that go where Christ goes. Now, I bless God that this incident in the earthly ministry of Christ is but an example to show us the habits of Jesus Christ. I bless God that He delights to come among His people. So many times in His earthly ministry He found the people.

He found the woman at the well side and saved her, the big man in the upper room and saved him. He found blind Bartimæus sitting by the roadside, called him and gave him his sight and salvation. He found the man of small stature, who, because of his enthusiasm to see Jesus Christ, climbed up a tree, and the Savior called him down and went to his house and saved him. And after His resurrection He appeared to His people. On one occasion by the side of the open grave which His power had emptied He spoke to the women and delivered a message. On one occasion by the roadside as two of His disciples were on their way to Emmaus He appeared among them and their hearts burned within them as He opened to them the scriptures. On one occasion when the disciples, for fear of the Jews, were locked within a small room through the barred doors Jesus came in His resurrection body and breathed on them

and gave them peace and bade them receive the Holy Spirit, and delivered unto them the commission: "As my father hath sent me into the world so also I send you into the world." He appeared to Peter. He appeared to the two disciples. He appeared to five hundred of the disciples. I thank God today, my friends, that it is the habit of Jesus Christ to come among His people. These are the records of old; but I bless God that each one of us who loves the Savior can testify to many occasions on which He came when we prayed, when we talked together about Him, when we were in sorrow, when we faced some great task, when some great temptation came. I bless His holy name that in this modern day there are demonstrations of the fact that Jesus Christ appears among His people. "It was noised that He was in the house." It was Christ that was the attraction on that occasion. They came to hear Him. They came to see His power. They brought their friends that His healing and saving power might operate on the needy. Jesus Christ was the center of that great, miraculous, saving evangelism in that day.

HE IS THE ONE ESSENTIAL

I wish to say to you this morning that our one necessity is Jesus Christ. We can get along without everything else but Him. We do not have to have a great church or a well built tabernacle. We can get along without a singer. We can get

along without a choir. We can get along without preachers, but we cannot get along without Jesus.

I think the greatest meeting I ever saw was under the shade of a big elm tree on the Clear Fork of the Brazos River in West Texas, forty years ago. There was not a chair for anybody to sit on. There was but one song book; there was but one preacher; there was but one Bible. At no time during that meeting were there as many present as there are here this morning; and yet out of that meeting grew many of the strongest churches of West Texas. In that meeting this unworthy servant, a lad of eleven years of age, got his first conception of the gospel and the first sense that he ever had of the value of spiritual things. I will tell you, my friends, in the midst of that little meeting in West Texas, forty years ago, there stood a reigning, ruling, regnant Christ.

I say you can get along without preachers. In the mountains of North Carolina, I am told, in a little country church, having once-per-month preaching, they set a time far ahead for their summer meeting. They were to begin on Saturday morning. The preacher lived forty miles away and had to cross the mountains and the streams for forty miles to get to his appointment. Twenty members of the church on Saturday morning met. No preacher came. They said, "He will be here tonight. The streams are swollen, but he will be here tonight." They held a service and came back that night, still no preacher came. They said, "He

was delayed by the swollen streams and will be here tomorrow." They came again on Sunday morning. Still no preacher came. They held a service. Sunday night there was still no preacher, but they held a service. That meeting went on for ten days and no preacher came during the meeting. But when the preacher did come each one of the members of that church had six apiece ready for baptism—one hundred and twenty. There was not a preacher in forty miles of that meeting, but they had Jesus Christ. They prayed; they testified; they sang and read the scriptures, and God's power came.

My friends, Jesus Christ is the one necessity of every revival.

I had an engagement recently in one of our college towns. There were five or six hundred students and I was to hold a meeting with the church nearest to the college. They said in their letter, "We have searched the world and have decided that you are God's man and the only man that we know that God has that can reach us in a great revival." I accepted the invitation, and, as I thought, the appointment of God. Ten days before the time I was to go I had to set aside all my engagements and give two months of my time to the Seventy-five Million Campaign this last spring. I wired the pastor that I could not come. He wired back and said, "It is absolutely necessary that you come. We cannot get along without you." I wired back, "No, you have only one

necessity and that is Jesus Christ. You get in with Him and go on with the meeting." The pastor took up the meeting. They got in with Jesus Christ and baptized a large number of those students and other people around, and wrote me after the meeting and said, "Thank God, you are not a necessity for a revival, but Jesus Christ is." I bless God that Jesus Christ is in reach of every group of His disciples and He will come, and when He comes we have all we need.

THE BASIS ON WHICH HE COMES

What is the basis on which Jesus Christ comes among His people, to the individual heart, to the group of His people? What is the basis? On what condition will He come? I wish to say in the first place that Jesus Christ comes into a community and blesses His people on the basis of their *consecrated lives*. My friends, I do not believe that there is any merit in our lives as to our salvation; but there is merit in our lives as to our power. On the basis of righteousness Jesus Christ comes into a community and blesses it. You need not expect that Jesus Christ is going to give you a personal blessing so long as you are living ragged and godless lives.

I went into a community once where the pastor said to me, "We have made fine preparation for a meeting. We have turned out fifty-seven." I said, "You have already had a back-door revival." He said, "The bunch that is here now

are cleaned up and we believe we have a consecrated crowd to put over our meeting." I saw that pastor baptize sixty-seven grown men at one afternoon service. No wonder they had the power of God! They had cleaned up their lives. Now, you need not think, my brother, that God is going to come in and bless you and give you His power as long as you run with the hare and the hounds. I tell you, so many of our churches have so many godless people in them, people who lie and swear and take everything into their lives except God, and yet they carry around the plates and take up the collections—some of them—and sometimes they carry around the holy bread of the Lord's Supper, and they go on with the devil in their lives trying to bring the power of God into the community; and the church is helpless and nobody can have the power of God, because they block the power of God. Now, we have got to clean up if we have Jesus Christ to come into our midst.

In one of the first meetings I ever held in a country church I preached ten days, staying in the home of a brother who was the gin man in the community. And the gin man is always a very important person in the country communities. He was a member of the Baptist church in that community. There was a steward in the Methodist church that was also a prominent man in the community. And they would not speak to each other. And there was a prominent elder in the Presbyterian church that would not speak to

either of these. And there was a three-cornered row. I did not know anything about it. They all came to church. One day, after ten days' preaching and no move had been made, I was sitting in the home of this brother with whom I was staying. I turned to him and said, "C. B., there is something wrong in this community, something 'rotten in Denmark,' something wrong in the lives of some of these people." I noticed a tear gather in his eyes. I said, "Somebody is wrong; there is unforgiveness, there is trouble between somebody in this community." I was guessing. I saw tears come into his eyes as he said, "Brother, I am blocking this meeting." He said, "There are two men that sit in that church I will not speak to and they wont speak to me." That morning in the service, when the house was packed with people, I preached on "Unforgiveness." I started away over yonder and came up a little closer and a little closer and a little closer and by and by I got down to where I said, "Thou art the man." While I was preaching, by the power of God, almost at the same time, those three men got up and made for each other. The brother with whom I was staying weighed about three hundred pounds, the Methodist steward weighed something like two hundred and fifty pounds and the Presbyterian brother weighed something like two hundred pounds. They looked like elephants as they came together. And the aisle was too narrow for them to hug. I brought them in to the altar and

we had a three-cornered hugging. I never saw such making up. While they had charge of the meeting I saw fourteen men give their hearts to Jesus Christ. Jesus Christ could not come into that community until those men got right.

I do not know whether there is anything in this community like that or not; but the people of God to have the power of God must clean up their lives.

Now, there is another basis on which Jesus Christ comes. He comes into a community on the basis of the *faith of the people*, their confidence in Him, their belief in Him, their faith in the power of His Gospel, their confidence in its saving, reviving power. Jesus Christ could do no mighty works in Nazareth because of their unbelief. Why, in this very story there were scribes sitting there reasoning in their hearts, raising questions as to whether or not Jesus had power on earth to forgive sins and Jesus Christ could not do anything with those people. It was the faith of those four men that moved the arm of Jesus Christ. Somebody must have faith and confidence in order to have God to make a demonstration of power. I ask you do you believe in the power of Jesus Christ to save and to heal and to revive. That is a condition of a revival. "It was noised that He was in the house." Somebody believed in Him and He went where there was faith. I will tell you, my friends, somebody has got to believe in God. "Whatsoever things ye desire when ye

pray, believe that ye have them and ye shall have them," is the eternal promise of God. It is on the basis of the faith of God's people that He comes.

There is another basis and that is a basis of *love*, personal affection for Jesus Christ. It is a love that will share no honor with anybody else, a love supreme for Christ. It is a love that in the balance with other things will outweigh for Jesus Christ. I wonder how much we love Him. Do we love Him more than we love our oil wells, or our royalties, or our household affairs, or our business, or our pleasure, or our loved ones? Do we love Jesus Christ supremely? It is on that basis that Jesus Christ comes into a community. He will not share His love with anything else. I tell you, the trouble with some people is like the trouble with the little girl, who went into the parlor and climbed into a chair by the center table and took off of the table a vase. She looked into the vase and saw at the bottom of it a nickel. She ran her little hand into the vase and closed it over the nickel, and then tried to pull her hand out of the vase. When her hand would not come out she called her mother. Her mother could not get the vase off of the hand. She called the little girl's father. He came and tried to get it off. Finally he said, "Mary, you open your hand like Daddy's and draw your hand out." She looked up and said, "Daddy, if I do I will drop the nickel." The trouble with some people is they

are holding on to something that they do not want to give up. I will tell you, my friends, if we are to have power from Almighty God we have got to love Jesus Christ supremely.

There is another basis on which Jesus Christ comes into a community and that is the basis of *service*, of coöperation, of willingness to do His will, of a surrendered life to Him. My brethren, we will never know how much power with Jesus Christ these four men had that brought this paralyzed man to Jesus. There was coöperation. There was service. And when they came with their faith and showed their faith by their works, Jesus Christ exercised His power. I want to say to you that one of the conditions of a revival in this city is that God's people will be willing to do the will of God at any cost. Now, there are a good many things I do not know; but there are some things I do know from the Word of God and from twenty-five years' experience as a minister. I never saw a more beautiful spirit of coöperation in all the material things than I see in connection with this meeting—in building this tabernacle, in advertising the meeting, and so on and so on. Now, we have come to the final question, as to whether or not you are going to coöperate in the spiritual matter, the main matter. Are you willing to serve? Are you willing to do His will?

I was in a meeting. I got there on Monday morning. We had a great service. After the service a beautiful young woman, a member of

the graduating class at Baylor University, a cultured, refined young woman came up to me. Her father was an unsaved, wealthy farmer. Her mother and sister and she were Christians. She said to me, "Brother Scarborough, Mother and Sister and I have been praying for months about your coming. Our father has great confidence in you and you are the only preacher in all this country in which he does have any confidence. And we believe that God will use you to bring him to Jesus Christ." I do not know why I asked her the question, but I did. I said, "Miss Minnie, are you willing to do the will of God?" I touched a tender spot. It developed that she was called to be a missionary and for twelve months she had been fighting that call. I said, "Are you willing to do the will of God?" She broke down and sat on the front seat in front of me and did not answer. I pressed the question. Every time I asked her it would bring new expressions of emotion to her face. I said, "Miss Minnie, I can pray for and preach to and use my influence with your father; but I am afraid if there is rebellion in his family, I am afraid you will block the power of God." I said, "Are you willing to do the will of God?" I said, "You are called to be a missionary." She said, "I am." I said, "Are you willing to surrender in order that your father may be brought to Jesus Christ?" She went through that meeting a rebellious child of God. Her father went through the meeting unsaved. Four years after

that he died and went into eternity; and that girl is living a rebellious life today. Service and willingness to serve Jesus Christ are the basis on which He gives His power and comes into a community.

Oh, my friends, there is great interest here on the part of the unsaved. One man here Sunday night had not heard a sermon in twenty-four years. One last night said, "My mother yonder in Mangum heard you preach twelve years ago and she wrote me and said, 'By all means go to hear him preach.' I thank God though he was unsaved when he came into this tabernacle he was a saved man before he got away. Another man in the audience last night said, "I hate to leave this town. I am lost." All over this community there are people concerned about their souls' salvation. I wonder if this group of God's people are willing to do the will of God. I will tell you, my friends, when Jesus Christ comes into a community it makes all the difference in the world. He changes things when He comes. There is no trouble about the crowds, there is no trouble about the coöperation, there is no trouble about the power and the grace of God, when it gets out that Jesus is in the crowd.

CHAPTER V

GOING DEEPER WITH GOD

In the 47th chapter of Ezekiel an angel was sent to the prophet with a measuring line in his hands and he says:

“And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.”

That is a picture of the different kinds of Christians. Some are into Christianity ankle deep, some knee deep, some loin deep; and some, thank God, have thoroughly surrendered themselves to the service of God and they are out in the waters—waters to swim in, in the impassable and glorious seas and tides of God’s power and love and grace and strength.

In John, the 10th chapter and the 10th verse, Jesus says:

“The thief cometh not, but for to steal, and to kill, and to destroy: I come that they might have life, and that they might have it more abundantly.”

And in John the 7th chapter and 38th verse, He says:

“He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.”

I saw in the paper, last night I think it was, where a man out here bored a well for oil and went down about 1,800 feet, I think, but struck a little oil but the water got into it and it quit flowing. He went down a little further some time after that, thought he had a bad well. He went over 2,000 feet and something happened and it looked like he did not have a good well. But he went down yesterday, and swabbed it out and cleaned it out and the paper says it now looks like it is a 1,000 or 1,500-barrel well. He went deeper.

In the days of gold in California a man who had a fortune bought a piece of land in the gold fields and sank a shaft and went down and down but struck no gold. He spent his fortune on an empty shaft. He was a Christian man. One night in a dream he dreamed that God came and said to him, “Go deeper.” Taking the intimation and

suggestion from that dream as a divine call, he went east and borrowed a fortune and put it into that shaft and went deeper and deeper. He spent that fortune and found no gold. God came to him in another dream and said, "Go deeper." He followed what he regarded as a divine impression and borrowed another fortune and went deeper and deeper and finally he found an almost inexhaustible supply of gold, paid back the two fortunes he had borrowed, recouped himself of the fortune he himself had lost and then had large money. One night God came to him in another dream and added a word to the other that He had given him and in that dream He said, "Go deeper with God; go deeper with God." That man then began to spend his money, not for luxury and travel and pleasure and selfish indulgences, but he began to spend it for God in the building of orphanages, in the building of hospitals, in the building of church houses and schools, in the spreading of the Gospel of Jesus Christ. He went deeper with God.

THE SIN OF SHALLOWNESS

I will tell you, my friends, the saddest thing I know today of our Christianity is that it is so shallow. It is not deep. It does not go down to the roots of things. We do not give attention to the fountains of spiritual life and power just beneath. It takes digging and drilling. It takes interest and service and prayer and faith to go

deeper with God. I will tell you, my friends, to-day one of the saddest things in this world is that you and I are so easily swept off of our feet by temptations, by adversities, by prosperity, by sickness, or by health. Now we need to go deeper with God. I wish to speak to you this morning about the deeper life with God.

~~I~~ I was in Roswell, New Mexico, some time ago in a great meeting. One morning my friends came early in their automobile and said, "We want to show you the city and the valley and the sources of our wealth and joy in this little western city of the plains." They drove me down that beautiful valley. It is one of the luxurious spots of the earth. Beautiful trees come up from the side of the lane where the irrigating canals run. On every side are the alfalfa fields and orchards. The land is worth from four to five hundred dollars an acre. Everywhere there was beauty and joy and luxury as the irrigating canals carried the fresh life-giving waters to the earth. They took me through the beautiful little city and to the beautiful lake. The lake had no trees about it. It had no inlet. The water was not running into that lake where you could see it. But from the lake the water ran off down into what they call Spring Creek. That lake is supplied, they tell me, from inner fountains that live at the root of the Rocky Mountains which you can see in the distance. And that little stream runs through the

beautiful little city of Roswell. On the other side of the city is another stream—Hondo. It rises in the mountains. That stream does not have any water in it except in the time of the rains and when the spring warmth comes and warms the snow of the mountains. Then it comes with a mighty flooding tide. The rest of the time it is dry. Land on Hondo is worth \$3 an acre. I said, as they told me that story, “That is the picture of Christians. There are Christians who have a steady flow of life and power and influence; constantly during the years their life is flowing out and blessing other lives. Everywhere you can always count on them. They are in their places in the service of God, in the prayer-meeting, in the Sunday-night services, and in the other services of the house of God. They live on Spring Creek. They are in constant connection with the eternal fountain—Jesus Christ—and from within them flow rivers of living water. I am speaking now of the Christians that have gone down beyond ankle deep and they are out in God’s stream of life and power and they have joy and peace.

There is another kind of Christian. There is the one that comes in during the big meeting. They get their hearts warmed and for a few days they walk an upright life. And then after the big meeting goes, they drift away. They complain if they have to give a little money; they are not prayerful; they do not study the Bible. They are

saved, perhaps, but they live on Hondo. There are no springs of life and joy and power in their hearts.

THE DEEPER LIFE

I would speak to you a message that would call you back to the deeper life, the steadier life, the life of joy and power in the service of God. Jesus said, "I came that they may have life," yes, life eternal, life that saves, life with God, life in peace and harmony with the Divine. But He said, "I came that they may have the abundant life, the life that overflows, that has joy and power and peace, the overflowing life with Jesus Christ. Every child of God has a claim on and a right to the deeper life with Jesus Christ.

I had a letter yesterday from a woman who lives in Oakland, California. I was her pastor for seven years. She did not have a college education. Her husband was a farmer. They had moved to town to educate their children. That woman lived in the church where I was pastor for seven years and I wish to thank God for that Christian woman. Oh, the poor people in the winter time that she clothed and fed and got wood and coal and fire and warmth for! Oh, the unsaved people that, during the revivals and between time, she talked to about Jesus Christ! Oh, the sick people to whom she carried flowers and meals! Oh, the life, the glorious, triumphant life she lived and lives today! I bless God for such a life.

I would call you this morning out of your sins, out of your littleness, out of your meanness, out of that shallow life you are living, into a deeper life with God, a life that overflows, in the times of adversity as well as in the times of prosperity—a life that can sing about the sick bed and have the joy bells ringing in your heart when the crêpe is on the door. It is in reach of every child of God.

ESSENTIALS TO THE DEEPER LIFE

There are some things that are essential to this life, if we are to have it.

In the first place, we must be *separated from our sins*. There must be a separation from sin if there is to be a deeper life with God. You cannot run with the hare and the hounds and ever catch the hare. You cannot go along in your old sinful way and have joy and peace and power with God. One of the things you need is cleaning up. You women that are going around members of churches and finding no pleasure except in the card party and in the moving-picture show and in the dance, you need a cleaning up in your lives. You men that are grafters, I tell you there are people in this town who ought to lower the rents for the good people who live here. I will tell you, my friends, your grafting is not a product of Christianity. Oh, you say, "Others are doing it." God help you, that is no reason why you as a saved man should do the same thing. I have just heard of one man in the oil fields who, when the oil

fever came on in his town, raised his rent just a little bit. Right across the street from one of his houses was a house rented for \$150 a month. He rented his house, a better house, for \$40 a month and he said, "I am not going to graft on the poor people of this community." A man in this town wrote me a note. I do not know who it was. And he said, "There are some people in this town of your cult, if they would change their rentals some of us would have more interest in the golden gates and pearly streets up yonder."

We are not going to live the deeper life with God and go on like the sins of the world go. God help your Christianity to clean up and get on the high road for Jesus Christ.

There is another essential and that is *consecration*, not only separation, but consecration to the service of God. I thank God today that there are men, strong, virile, vigorous men that are prospering and making money and they are not doing it by grafting, but they are devoted to the service of Jesus Christ, and we need more of them. Oh, my friends, I know what the appeal of this world is. For eight long years I had an ambition to be a lawyer. I studied to be a lawyer. I wanted the fine house and the big bank account and the big reputation. I know what that appeal is; but I thank God that yonder in old Farnum Hall at Yale University, some twenty-five years ago, Jesus Christ came and put to death in my heart and in my life the ambition for that sort of thing.

I will tell you you have got to have a consecration of your talents and your powers to the service of God.

A beautiful young woman was preparing herself for operatic singing. She was a professed Christian, not living very much in that line, though. In a meeting, a great crowd of some 2,500 people, she was asked to sing and she sang beautifully. When she turned around to sit on the platform behind me, I took her by the hand and I said, "Young woman, if that voice of yours were consecrated to the service of God you could do a mighty work for the Master." It stuck in her heart. Next morning I had a telephone call from her. She said, "I want to see you. I want to talk with you. I could not sleep last night." She said before I left her, "I will give my life and my voice to Jesus Christ." That night she sang and as she got up to sing, I said, "Last night she sang for the admiration of men, but tonight she sings for the glory of Jesus Christ." And soon after she sang I saw a number of grown people give their hearts to Christ. We need to devote our talents and our time to the service of God if we are going to go deeper with God.

There is another essential in this matter of going deeper with God and that is *communion—prayer*. You cannot go deeper with God and live a prayerless life. Oh, how our people are prayerless. We pay our pastor to preach for us and

most people seem to pay him to do their praying for them.

In my pastorate I went to a big fine man and asked him to do something. He said, "No, I am paying you to do that." Most people today pay the preacher and let him do their praying. You cannot live and get along on warmed over bread. You have got to go to God yourself and pray and get fellowship with Him. Oh, the man or the woman who is in constant communion and touch and power with God is going to go deeper with God.

There is another essential in this matter of going deeper with God and that is *information*, not only separation from sin and consecration to the service of God and communion with Jesus Christ, but information about God. How few people there are who study the Word of God today. I can submit to a test the Christians of this audience and how few of you can name the books of the Bible and how few of you know many of the promises of God. I could get testimonies of books not in the Bible at all. I asked the superintendent of a Sunday school and others recently if the book of Hezekiah is in the Old Testament or the New Testament. And about a dozen hands went up testifying that it is in the Old Testament. Oh, the ignorance of God's Word is appalling. How little we know about the Bible! You cannot go deep with God and neglect this old Book. There are fountains of life and power in the truth of

God that surpass any of the fountains of this world. God help us to know we have got to study the Word of God.

And then there is another essential in this matter of going deeper with God and that is *compassion for the lost*, it is care for the unsaved. Oh, how few people there are that regularly in their life service for God care for the unsaved. You will work by the side of a man for years in business and never speak to him about Jesus Christ. Doctors will treat men and go into the homes of unsaved men for years and never say anything to them about the diseases of their souls. Lawyers will talk to men as their clients, but never speak to them about Jesus Christ. God help you to know today that if you are going to go deeper with God you will have to have a love, an abiding compassion, for the lost world.

I remember the case of a banker. I said, "I want you to speak to your cashier about his soul." I plead with him. Finally he consented to do it. He said, "I believe it will kill me to talk to him." He was a fine man but had never talked to anyone about Christ. That evening when the bank closed they locked the door and he went into the office of the cashier and said, "I want to see you." They sat there together. This president of the bank said, "We have been here eleven years together and I have never talked to you about your soul. We have talked about money and politics and everything else. But," he said, "I am a

Christian, though I have never told you I wanted you to be a Christian.” That cashier put his hand on the knee of the president of the bank and said, “For eleven years I have wondered why you did not talk to me about being saved.” He said, “Do you believe my soul is more important than my relationship to this bank or more important than politics?” The president of the bank said, “Yes, I do.” He said, “Why have you not talked to me about it?”

I buried some years ago a fine young man, a popular young man who was not a Christian. Everybody loved him. He was a fine business young fellow. I noticed that great crowd that filled the church. All of us were sad that he was not a Christian. I noticed as the crowd came around to look for the last time on the face of the young man, that there was one business man who was the proprietor and owner of the business house in which this young man had worked who came and stood at the foot of the coffin and cried. Sometimes he was standing; sometimes he was on his knees. Just before the family came I looked and he was all in a heap. I thought he must be related to him. No, he was not. Before the family came, he stopped the crowd and said, “This boy worked for me six years. I am a member of this church, a deacon; but,” he said, “never in the six years that I worked with this boy did I speak to him about Christ. I promoted him and paid him a larger salary, but I never talked to him

about his soul; and my heart is breaking that I did not care and did not speak to him about his soul."

The saddest picture at the Judgment Bar of God is that man who stands there with the blood of some unsaved soul on his hands.

When I was pastor a doctor called me down one morning to the hospital. He said, "Here is a woman I want you to see." I went into the room. There was a woman with a little, poor, emaciated child in her arms. It was starving to death, though the mother had sustenance and milk for it. It did not have the digestive organs with which to assimilate strength. The woman was in the bed. I talked to her and she said, "I am a backslider. I am away from God, my husband has left me. I am dying." I prayed with her; she came back to Christ. As I went out of the room happy, the doctor said, "There is another I want you to see." I went with him into the ward. There lay a big, strong man, a white man, though his face was as black as that hat. He was a foreman of a bridgebuilding company. The doctor said, "That man was taken with a disease last night. Five doctors have examined him and they do not know what is wrong." There he was with all of his faculties, but he was dying. I stood there, and while I was talking to him the Spirit of God said, "Speak to him about his soul." I had an engagement down town. That engagement pressed me. I said, "I will go." I passed out of that room with-

out speaking to that man. That night he died and went into eternity unprepared to meet God. A thousand times I have seen the black face of that man. God told me to speak to him and I did not. God help you to quit neglecting your duty to the unsaved world.

Do you love souls? If you love souls you can go deeper with God.

Then there is another essential in this matter of going deeper with God and that is the *enduring power of the Divine Spirit*. He says, "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." He said, "Ye shall receive power after that the Holy Ghost is come upon you." And the Holy Spirit is promised to the believer and given to every Christian who will pay the price. I wonder how many of us know that power. I will tell you, my friends, you cannot go deeper with God in this life without the power of God in your life. It makes all the difference in the world when the power of God comes on a man.

I am thinking about a man in my pastorate, one of the truest men I ever knew. He was a clerk in a grocery store. He lived out in the suburbs. He had never been to college. He never had much of this world's goods. But, oh, that man was such a power! He had the power of God on him.

I will tell you, my friends, there is no substitute for the power of God in Christian service. The

power of God on your life for service, for living right, for producing power and joy in the world, you have got to have that. We need to get out of our little lives into the deeper waters in order that we may win people to Christ. He came "that they might have life, and that they might have it more abundantly." He said that from within you "shall flow rivers of *living* water." God help you today to desire and hunger for a deeper life with God. I wonder how many today have a thirst for that deeper life. Oh, my soul hungers this morning as the hart for the water brook, so does my heart pant for thee, O God.

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CHAPTER VI

OUR HEAVENLY RECORD

WHAT IT OUGHT TO BE

I find in the 87th Psalm and the 6th verse this scripture: "The Lord shall count, when he writeth up the people, that this man was born there. As well the singers as the players on instruments shall be there: all my springs are in thee."

"Springs"—the sources of my joy, my peace, my power are in Christ.

It is very clearly stated in the Word of God, especially in Revelation, that God has some books. There is a Lamb's Book of Life. It says that they whose names were not found in the Book were cast into fire and brimstone. In other places it speaks of the "books," indicating that there are a number of books. In other places it says in the Word that we are to give an account at the Judgment Bar of God, not only for our deeds and our words, but for our thoughts; the imaginations of our hearts shall be brought to judgment. And, in consistency with the revelation elsewhere in the Bible, this scripture says that God is writing up the people. "The Lord will count, when he writeth up the people, that this man was born there."

The very birthplace of the people will be recorded. In another place it is said that the hairs of our heads are numbered and that there is not a falling sparrow but what God takes cognizance of it. God is looking after the little things in our lives and He is writing up our lives. He is making an eternal record of our deeds and of our conduct. It is an impartial record. It is a record that is made by the facts of our lives. This to me is a very solemn thought, that the eye of God never sleeps and the interest of God in me never abates, never slacks, and that He is making a record of my life, my character, my words, my deeds, the thoughts of my heart. And yonder at His Judgment Bar in the eternal records that record will be found.

Some time ago I was in a great federal building, a postoffice building, just finished at very large expense by the Government. The postmaster, or the one in charge of the building, took me through it and showed me its apartments, its furniture, its offices. He said, "There is one place in this building to which I cannot take you; to which I cannot go myself." He said, "In the basement of this building is a door leading into a winding secret stairway that has unseen windows in it looking into every room in this building. There are," he said, "just two keys to that door. One is in Washington in the hands of the chief of the detective staff. The other is in the hands of the Government's detective in this district." He said, "Every man that comes into the employ

of this building knows that there is a secret, winding stairway; but he doesn't know when a detective is in that stairway looking down through an unseen window upon him." He said, "This is the Government's method of detecting wrong." He said, "Everyone of us in this building works every hour as in view of the eye of the arm of the law." I said in my heart, "That is the way every child of God is living every day of his life, in the sight of that all-seeing and sleepless eye of God." He never misses an incident or an imagination; and He says that He is writing up the people.

Now, if that be true, and I take it that it is true, what a solemnizing effect it ought to have upon us, what a serious life we ought to live! How we ought to conduct ourselves as constantly under the purview of God and in view of this record that is to be made up yonder! What sort of a record are you making for God to write down? What is your life; what are your words; what are the emotions and the passions of your heart; what are your ambitions and your plans? Oh, if that be so, you and I ought to live constantly the right sort of life.

Now, there are some things that I should like for God to write down about me. I am not saying that he has done it or can do it; but as I look on life and see the standard that God has set in His Book and the high ideals set out in the life of Jesus Christ and in the teachings of the Divine

Spirit, there are certain things that I would like to have God write down in His record of my life.

SALVATION BY THE BLOOD

I should like for Him to say that I am saved—saved right—saved the right way. If in that record He is putting it down and it is eternal, I want Him to write that this man, Lee Scarborough, was born again—saved and saved right. And, my friends, you can deceive each other. We can deceive our best friends and go along through life living the life of a hypocrite; but when God's eye looks on He sees the facts and He is not going to let anybody by in mercy who is not saved right. I do not want to take any chances on salvation. Some people say you are saved by joining the church. Well, I do not believe it; but I want to join the church. Some say you can be saved by being baptized. I do not believe it, but I want to be baptized and baptized right. I want my baptism to match the New Testament. I do. And I will tell you, my friends, I am unable to see how anybody can be satisfied with a Divine Ordinance that is not absolutely in accord with the Word of God. Some say you can be saved by being baptized and taking the Lord's Supper. Well, I do not believe it but I want to take the Lord's Supper. Some people say that you can be saved by a good life, a consistent life. Well, I know that is not so; but I want to live a consistent life. Some people say that you have got to be charitable and liberal

and kind and sweet and joyful. Well, I do not believe any of those things save a man; but I want to be liberal and charitable and kind and sunshiny in my life. Oh, my friends, we ought not to take any chances on this matter of being saved. Somebody says that you are saved by hope. Then I want to be filled with hope that I may get whatever there is in that great grace that constantly comes into the soul and brightens the life.

The Word of God says that you are saved by the grace, by the regenerating power of the Holy Spirit, by the imputed righteousness of Jesus Christ, by the blood of Christ that cleanses from all sin. Then if that be so I want to come in reach of that blood. I want the imputed righteousness. I want that regeneration of the Spirit. I want when God looks down into my record that He shall see there that I have been saved according to what God requires. I do not believe in salvation in anything outside of the blood and His imputed righteousness.

I joined the church before I was saved. I did not think I was saved, but that good deacon who examined me thought I was saved and persuaded me to join the church. I was baptized; I took the Lord's Supper; and for two years I lived a reasonably consistent life. But I knew I was not saved. And I remember that I said to my father, "I want the church to take my name off of the roll and do what they please with me. I am not saved." I was not satisfied; but I shall never

forget that day when I was walking the street, thirty-six years ago, when I trusted my soul into the hands of the Lord Jesus Christ and got out from behind the sheltering power of church membership and came out into the open and trusted the Lord Jesus Christ as my Savior. Since that time I have been baptized. I was not baptized before, for you cannot really baptize a sinner. Since that time I have given of my money and my love and I have tried to preach the Gospel and live this life in the light of the Judgment Bar of God. The one thing I am holding on to is not what I was, nor did, nor preached, nor have given, but what Jesus Christ did to my poor soul when I trusted Him on the day of salvation.

OBEDIENCE

Now, there is another thing I want God to say about me, if He is writing up my character and my life. I want Him to say that I am an obedient child. I want Him to write down yonder in that record that my life is conforming to His will and that I am trying to do what He wants me to do. I am sorry that all of my record has not been obedient. There is one period of three months in which I felt the call of God to preach and I fought it and rebelled against it; but, thank God, on the 16th day of April in 1896, in Old Farnum Hall at Yale University, in my room, on my bed, with a broken heart I yielded and I thank God that since that time I have been trying to do His will. And

so thoroughly do I believe in that doctrine, I was in love with a beautiful, charming woman and I wrote her that I wanted her to be my wife. I said, "In my next letter I am going to ask you to be my partner for life. But in this letter I ask you another question. God may call me to be a missionary in Africa or China or somewhere else. I want you to accept me as your husband on the basis that it may be that it means for us to go to China or somewhere else." And in my heart I said, "I will not form any alliances here that will keep me from doing the will of God."

The obedient life is the happy life, the conquering life. If you are disobedient to God, you are unhappy. There is no salvation in it; but, thank God, there is joy and power in it.

PURITY OF LIFE

There is another thing that I want the Savior to write down about me and that is (Oh, that it were true of everyone of us!), I want Him to write it down that I am trying the utmost of my life to live a separate life unto Jesus Christ. I believe that the child of God ought to live a clean life. I do not want any moving-picture going, or gambling, any card parties, any dancing, in my record. I do not want any lying or grafting in my record. I do not want to meet God with having taken money from men and widows and orphans unjustly. The separate life is the life that God's child ought to live. I will tell you none of us can

win with half of our lives in the world and the other half in the church. Such a life will win nobody to Christ. The most serious thing we have in this life is our testimony to Christ. I do not want any of my children yonder at the Judgment Bar of God to raise any question about my life. I know some good men, ordinarily counted good, that tonight are standing in the way of their children by their temper or by their punishment or their treatment of those children. I know a man tonight to whom I have preached several times. He is a traveling man. And I never see him and preach to him that he does not weep; and I never preach to him that I do not call him to the Lord Jesus Christ. Every time he has started I have talked to him and he loves me and I love him. And every time he comes close to God and I ask him to accept the Savior he says, "My father is in my way." And that man's father is a deacon in a church. Oh, my friends, the importance of our example before our children! Some women in society and in the church life and some young people in their influence are leading other people away from God. Now, I will tell you, my friends, that right along there is a very serious matter. I want God to write it down that I am trying to live for Him.

I know a young lady tonight who, unless there is a change in the attitude of her father towards her, I am afraid will never give her heart and life to Jesus Christ. Oh, my friend, is there anything

wrong in your family? Have your children any confidence in you? Does your partner have any confidence in your life? Is your social life such that your religious life is unimpaired? God is looking down on us with that all-seeing eye and He has made a record.

If there is a backslider here tonight, you have no right to be a backslider. Out of gratitude to God you ought to come back to Him. In view of that eternal record you have to meet after a while, you ought to come back to God.

FAITHFULNESS

There is another thing I want God to write down in His record about me. I am not saying that He can do it; but I want Him to do it—to write that I am faithful, faithful to *His Bible*—faithful to His Bible.

I believe the Bible from lid to lid. I take it all—Jonah and the whale and every other miracle in it. I do not have any trouble with the miraculous in God's Word. My boy when fourteen years of age came home one Sunday after church and we were in the room waiting for dinner. We had had the story of Jonah and the whale in the Sunday-school lesson that morning. He said, "Daddy, I do not believe that story." I said, "What's the trouble, my boy?" He said, "I cannot understand how God could take care of a man three days and nights in the stomach of a whale and the whale in the sea." I said, "My boy, that is not

my trouble at all. My difficulty is to understand how God made Jonah and how He made the whale. Why," I said, "if God could make as intricate a piece of machinery as Jonah and as the whale He could put them in any sort of combination and take care of both of them." "Oh," he said, "you mean to put God in, that explains and settles it all."

Oh, my friends, yonder some day I am going to meet the author of this Book; and I thank God, He can say up to this time that I have never doubted one syllable of it.

I want to be faithful to *His church*. If some of you men were to treat your wives like you treat your church, you would have had a separation long ago—or a flogging one. Christ says we ought to be as true to our churches as we are to our wives. I have no patience with the husband who goes around criticizing his wife, or with the woman who goes around criticizing her husband. You may have criticism to make; but you dishonor yourself when you give utterance to it. I have no patience with the man who goes around criticizing his church. The churches do not save; but they have been the vessel through which the people have heard of salvation through the ages.

I want Him to put it down that I am faithful to *His ministry*. Now people today in a very light way criticize preachers; but I will tell you, my friend, if that light criticism of preachers was taken away, the churches and the preachers would

be more powerful than they are today. If you do not like your pastor, pray for him. God help us to be faithful to Christ's ministry. I am giving my life to the training of preachers. I bless God for His preachers. I had a love letter from one of them today. Oh, my friends, how I thank God for the love of the ministry! I want God to put it down that I am faithful to the ministry of His churches.

My friends, we do not have to be successful. The test of our religion is not our success. What did Moses do that was a success? And yet, when the angel of God picked out a committee to send back to the earth to see what Jesus Christ was doing down here, Moses was made chairman of the committee; and he tonight is the second most powerful man in this world. The Apostle Paul is first. I speak of mere men. And yet what did Moses do that was very successful in his day? Your acceptance with God is not measured by your success but by your faithfulness to God, to God's Word, to God's Christ.

I want Him to write it down that I am faithful to the Gospel of Jesus Christ. I do not claim to be much of a preacher. I do not know much poetry. I do not know much science. I do not know much philosophy. I do not preach much of those things. But, thank God, I have a simple record of having preached the plain, simple Gospel of Jesus Christ.

B. H. Carroll, the greatest man I ever knew, as

he was about to die, a few days before he died, expecting me, as he wanted me, to succeed him as president of the seminary, I was in his room one day and he pulled himself up by my chair with his hands and looked me in the face. There were times when he looked like he was forty feet high. And he looked into my face and said, "My boy, on this Hill orthodoxy, the old truth is making one of its last stands and I want to deliver to you a charge and I do it in the blood of Jesus Christ." He said, "You will be elected president of the seminary. I want you, if there ever comes heresy in your faculty, to take it to your faculty. If they won't hear you, take it to the trustees. If they won't hear you take it to the conventions that appointed them. If they won't hear you, take it to the common Baptists. They will hear you. And," he said, "I charge you in the name of Jesus Christ to keep it lashed to the old Gospel of Jesus Christ." As long as I have influence in that institution, by the grace of God I will stand by the old Book.

WINNER OF SOULS

There is another thing I want God to write down about me in that record yonder. I want Him to write down that I am a soul-winner—a winner of souls.

There was a time when I wanted to be a great preacher. How joyous I was when somebody would come and say, "Brother Scarborough, that was a great sermon you preached." And I did

not have any more sense than to believe them. My ambition was puffed up and I wanted to be somebody. But I thank God that I found out that I could not be a great preacher. It took me three years to find out; my friends found it out earlier. A great doctor was in my study and he and I had been praying. I unbosomed to him my ambition to be a great preacher and I bless God for the hour with that doctor. He said, "Lee, I used to have an ambition to be a great doctor and I found out that I could not and I had an ambition then to be a good man for Jesus Christ and a winner of souls." And there that day in my study I died to the ambition to be a great preacher and there was born in my soul a hunger to be a good disciple of Jesus Christ and a winner of souls.

In that great Seventy-five Million Campaign when I was carrying such tremendous responsibilities and when a few days before Victory Week it was raining all over the South, one night after the doctor had extracted every tooth in my head, I was on my bed almost at the point of death. I said to my wife, "In a little while it will all be over." I looked back over the last twenty-five years of my life and I saw a troupe, thank God, a long line that the Father had let me lead to Jesus Christ in these years; and as I thought I was going out into the other world, the one joy that was supreme was that He had let me lead somebody to Jesus Christ.

I have heard Dr. Truett tell the story of an inci-

dent that happened in his church in Dallas. He said there was a very devoted old woman who lived out in a house of two rooms on a back street in the suburbs of the city. She had a very wicked son, just one child. She was a widow. This boy had lived the most of his time in a saloon for years and had broken his mother's heart. For five years he had refused to go with her to church. One evening the boy was in his room on his bed asleep. And it came into the mother's heart to walk softly in her stocking feet, into his room and kneel at the bedside and ask God to let her carry her boy to church with her that night. And kneeling there her tears and emotion and deep-stirred soul got the best of her and expressed themselves in sobs and it awakened the boy. He jumped up and said, "Mother, what's the matter?" And she said, "Oh, I beg your pardon. I did not mean to waken you. I came in here to pray that God would let me take you with me to preaching, to hear my pastor preach tonight." He said, "Mother, if you will never ask me again I will go tonight." She said, "I cannot promise you that. I am going to follow you, like a mother, down to the grave." He finally consented to go. He waited until late on purpose because he wanted the crowd to be there so that he could sit at the back. Finally they got there. There were just two seats left, right at the door. The mother let him go in first and she sat at the end. A great throng was there. I wish you could see that picture. There is the boy on the

back seat with the mother between him and the door. That door leads to the street and that street leads to the saloon and that saloon leads to hell. Oh, how many men there are in this world, all between them and hell is the love of a mother! The preacher preached as only he can preach and after the sermon he gave the invitation. He said, "Is there one here tonight who wants to be saved?" God's power in answer to that mother's prayer took hold of that boy. Finally he started down the aisle and before he had gotten half way he had given his heart to Christ. After the crowd was dismissed the dear old mother got down on the floor in front of her boy and kissed his knees, kissed his eyes and kissed his hair; and then she got up and took the preacher by the feet and hugged his feet. Then she looked up into his face and said, "Pastor, it was through you tonight that my boy was saved." I have heard that preacher say, "I had rather have that testimony than to wear the crown of England."

God help us tonight to know that God is writing us up. We ought to be soul winners.

CHAPTER VII

THE LOVE THAT SERVES

I want to speak to you this morning on "The Love that Serves." And I read a good deal from the 21st chapter of John. It seems that John closed his book with the 20th chapter and then thought of another thing that he wanted to put in; and I am glad he did.

"After these things Jesus showed himself."

You will remember that at this time Jesus was raised from the dead and whatever He did He did in His resurrection body. And He is now, nearly two thousand years later, just the same as He was then and what He could do then in His resurrection body if it is His will He can do again. I do not understand all about the resurrection body. The scriptures have revealed to us very little about the resurrection body. In that wonderful chapter in Corinthians it has told us about its eternity, its immortality, its incorruptibleness and all of that, but just how Jesus looked and appeared, what change there was in His body, we do not know very much. We know that He could talk and walk. We know that He ate and the indication is that material substance was no bar-

rier to Him, because He went in through closed doors with His resurrection body. But the joy to me is, my friends, that after His resurrection, He appeared and manifested Himself to His disciples.

“There were together Simon, Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee.”

I think this action on the part of Simon and the disciples that followed him was an indication that they had been disappointed in the Kingdom Christ Jesus set up. They expected Him to build a great earthly Kingdom and that they would be the cabinet officers in that Kingdom. But Jesus came to found a spiritual Kingdom and Peter with his earthly ambition was disappointed when he found that Jesus had died and was to build a spiritual Kingdom. Oh, how slow in our carnal lives the gospel takes hold. What sorry Christians we have and church members, brother preachers, after we have preached to them one, two, three and four years and longer.

And Peter said to his brethren, “I am going back to the old job. I am disappointed. It is not as I thought it was going to be and I am going a-fishing.” And they said, We are going with you.” I think this is the first step in Peter’s backsliding. My friends, it is a sad hour for any of us

when we lose interest in the spirituality of Christ's Kingdom. It is the day when we begin to backslide and get away from God; and the sad part of it is, like Simon, we carry others with us. When I heard that man say here the other day that because of his backsliding he had carried his children and his wife away back with him I thought of my own case. I have been a backslider since I have been a Christian, but, thank God, since I have been a father and a husband that I have never led my family away from Jesus Christ. I wonder if any of you today remember someone you have led away off from God. God help you to go and bring them back.

"They went forth and entered into a ship immediately; and that night they caught nothing."

Just as you did when you got away from God. Oh, my friends, the saddest life is the life of withered leaves, the life of barren leaves. Of all the trees in the forest and all the trees whose leaves clapped and praised Jesus Christ in His earthly ministry, the saddest tree is that tree on which He pronounced His curse, that tree which was barren and brought forth no fruit. The barren life is the life that catches nothing for Jesus Christ.

"But when the morning was now come, Jesus stood on the shore": Thank God, He comes to His discouraged, defeated disciples. He saw them that night toiling all night and early in the morning He came; and listen at what He said:

"But the disciples knew not that it was Jesus."

They did not recognize Him. How often it is true that He comes to us in His providences and we do not recognize Him. Sometimes He comes in the dispoiling of our purposes, in adversity, in sickness, and sometimes He allows the crêpe to be hung on our doors. It is Christ visiting us with some spiritual blessing. I wonder if we have an eye to see him and a heart to love Him when He comes.

I went to a sad home one morning to officiate in the funeral of an only child who had died, a beautiful little curly-headed boy four or five years of age. Suddenly God took him. Both of the parents were church members—the father just a church member, the mother a devoted Christian. Before the crowd gathered that morning out of the family room the father and mother came to look for the last time upon the face of their little darling, dead child; and I stood by the open coffin with them. Tears, unrestrained, came gushing from the eyes of the broken-hearted mother. The father was tearless. He stood there with clenched fists and with a rebellious heart and with a stubborn will. There as he looked into the face of his child he turned his face towards God and I saw him with clenched fists shake his fists in the face of God. On the other hand, the mother with open palm turned her face toward God and prayed about like this:

A MOTHER'S PRAYER

"We thank thee, dear Father, that thou didst let this little flower bloom in the garden of our hearts. Life has been sweeter by his coming. And since it is thy will that he should be transplanted to the garden of God, we thank thee for the mercy that comes in his place and for the joy that comes amid our sorrow. 'The Lord gave, the Lord hath taken away; blessed be the name of the Lord.' Heaven will be more real and nearer and sweeter and life will be more solemn and there will be a deeper longing in our souls for righteousness and power from God because of the homegoing of the little baby."

Now, the difference between the father and the mother at that funeral was that the mother saw Jesus on the shore and recognized Him and the father did not recognize the coming Savior.

Oh, my friends, you and I need to learn to submit to all the good providences of God, remembering that "all things work together for good to them that love God."

"Then Jesus saith unto them, Children, have ye any meat? Have you caught anything? Have you anything to feed the inner man on?"

"They answered him, 'No.' And he said unto them, Cast the net on the right side of the ship, and ye shall find."

I wonder if there are here this morning those who have been fishing on the wrong side of the boat.

THE SIN OF DISOBEDIENCE

A group of young ladies in this community met the other evening for a prayer meeting. Practically everyone of them had been indulging in wrong pleasures. And they got together thinking about how they could win souls to Christ. They had not gotten far along in their prayers and in their consultation about it until they discovered they had to give up something; and there they gave up the dance and these worldly pleasures, and immediately they led one of their own number to Jesus Christ. They had been fishing and had caught nothing, but they had been fishing on the wrong side of the boat. I want to tell you you cannot dance and play cards and gamble and lie and do these things wrong in the sight of the Lord Jesus Christ and have power to win souls. The reason so many people are going down to hell today, the reason why it is so hard to revive a church, is because they have been fishing on the wrong side of the boat.

Jesus said:

“Cast the net on the right side of the ship, and ye shall find. They cast therefore and now they were not able to draw it for the multitude of fishes.”

I tell you the obedient life is the happiest life, is the most powerful life; and it is the only soul-winning life.

“Therefore that disciple whom Jesus loved saith unto Peter, ‘It is the Lord.’ ”

It was the eye of love that discovered the risen Savior.

“Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him (for he was naked) and did cast himself into the sea.”

LOVE AND FAITH

Here is a characteristic in John—the eye of love that sees the Savior,—and a characteristic in Peter—that bold, adventurous faith that overrides difficulties,—which I wish every child of God had.

“And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.”

I never read that scripture that I do not ask myself the question, “Who made that fire and fried those fish and made that bread? ” Why, my friends, it was the loving, compassionate care of the Savior getting ready to warm and feed His disciples. I bless God that on the shore of every storm-tossed disciple there is a loving Savior that has a warm fire and delicate meal if you will come to the shore where He now is.

“Jesus saith unto them, ‘Bring of the fish which ye have now caught.’ ”

Jesus wanted them to take the fish He had

caught and they had caught and put them together. He wants us to get the joy of His service and in the joining of the two there shall be fellowship and power.

SUPREME LOVE

“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?”

You know what He meant by that question. It was a question of comparison and contrast. I think He meant a good deal more than we ordinarily say. I think He meant to say, “Simon, do you love me more than you do these disciples of mine, more than your companions of pleasure, your companions of business?” I think He meant more than that. “Do you love me more than you do these fish and this fishing tackle, representing your business and your pleasure? Do you love me more than you do your business or your pleasure or your companions?” I think the Lord here meant to include Peter’s wife, and children if he had any, in his little home up yonder. I bring that question to your hearts this morning.

“He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.*”

And the second time He asked the question and Peter confessed that he loved Him, He said, “*Feed my sheep.*” The third time he asked and Peter was grieved and he said:

“Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, ‘*Feed my sheep.*’ ”

Jesus Christ was getting ready to go home and turn over to these disciples the salvation of this world. Oh, what a bold act, to turn over to a few men and women the task of bringing this world home to God! But He did it. He was getting ready to go back; but before He went He said, “I have a question to ask you. It is a question of how much you love me.” I thank God for this little incident here in the life of the Savior. It showed that His heart hungered for love. Brother pastor, I thank God that here Jesus Christ showed that He craves the love of men. He was not satisfied with the love of the Father, the love of the Spirit, the love and admiration and glory of the eternal home; but He wanted the love of bold, plain, common men of the market and of the mart. And I am honored this morning to remember that Jesus wants me to love Him. And He wants you and me to tell Him that we love Him. There is a good deal of sentiment in me, my friends; and I want my children and my wife to tell me that they love me. I do. My first child had the habit every day I was at home of coming and climbing up into my lap and saying, “Daddy, there’s got to be some loving done now.” I like even yet, after having been married twenty-one years, to have that little woman who is the partner of my sorrows and my joys, to say, “I love you.” I like it. And I be-

lieve that Jesus Christ likes it. I believe He wants us to tell Him how much we love Him.

THE RIGHT TO DEMAND BEST LOVE

Peter said:

“Lord, thou knowest all things; thou knowest that I love thee.”

I believe Jesus Christ had a right to ask Peter this question; and He has a right to ask you and me. He has saved us and kept us and given us His life and His joy and His peace. I believe He has a right to demand of us the best love of our souls.

I had the pleasure of having my mother live with me after I was married for many years. She died at the age of eighty-one. A little while before she died—crippled, with a broken hand, paralyzed in her back and slow of walk and lonely, it was my pleasure every morning to go by her room next to ours and pick her up out of the arm chair and let her lean on my strong arm and go with her in to the table. One morning she said, “Son, are you not tired of helping your old mother? It looks like the Lord would take me home and get me out of the way.” I sat her at the table and got down at her knee and said, “Mother, I wish you would not think of it that way. There is no greater joy to me than to help you and to make you have the only joy you can have in your old age. Why,” I said, “you have a right to my

best love. You went to the edge of the grave that I might have life. It was your strength that sustained me in those early years. It was your prayer and love that sustained me when there was nobody else to care for me. And in answer to your prayers I have accomplished all that I have done for the Master." After that breakfast I went to my study and I said, "Yes, Mother has a right to my best love; and how much more my Savior has a right to my best love." And I bring His question to you this morning. I want to tell you the way you answer this question decides some things in your life.

IT DECIDES PRAYER

It decides our access in prayer. I believe Jesus Christ has established the homelife on somewhat the same basis as the heavenly home. The child that loves the father and mother most is the one that gets what it wants. I remember when our oldest child was five years of age. I said to my wife, "I am going into the study and lock the door. I must have some time with my Bible. Do not let anyone come while I am there." I went into the study and locked the door. In a little while I heard a little, tender hand knocking at the door. I have never been able to keep the door locked when that knock came. And I opened the door and the little boy came in and stood there between my knees and asked me for something. I said, "Son, you know Daddy doesn't want you to have that." Obedient child that he was, he went out and as he

passed out the door he stood there and looked back, then closed it, and then opened it and looked in again through the opening and said, "Daddy, you know Warrenie loves Daddy best of all." I said, "All right, son you can have what you want." I will tell you, my friends, I believe if God's children can climb up on the Father's knees and say, "Thou knowest, dear Savior, that I love thee best of all," I believe a power of evangelism will come into this town that nothing else can bring.

IT DECIDES POWER

Then there is another thing it decides. It decides your power in the Holy Ghost. This happened just before Pentecost. Simon had a few days before been lying and crying; but here, just a few days after this, He is preaching with the mighty power of the Spirit of God on him. I want to tell you, my friends, how much you love Jesus Christ decides your power with God. It is not how much Greek or how much Hebrew you know, nor where you stand in society, nor where you stand in the business world. It is how much you love Jesus Christ that decides your power with God. God will give His power to the one that loves Him most.

I was helping in a meeting at Midland years ago—150 miles west of Abilene, where I was then pastor. The T. & P. train left Midland at six o'clock in the afternoon going to Abilene and reaching there about midnight. On the morning of the last

day of the meeting I had a call, an especially urgent appeal, to come home that evening, leaving Midland at six o'clock and missing the evening service. I had been talking with the pastor about it. About that time a letter was put into my hands from my wife. She said, "Our boy is very sick. The doctor has just left and he says he has pneumonia." She did not say come home. She never has said it in 450 meetings I have held since I have been married about twenty-one years, and if the time were all put together I have been away from my family sixteen years of the twenty-one. She never has called me home. She did not say come home, but I will tell you something else did say come home. I gave the letter to the pastor. He read it. I said to him, "If I go on the six o'clock train I will miss the night service. If I wait and do not go until tomorrow, it will be midnight tomorrow night before I can get home and my child might be dead by that time." The pastor said, "Do as you please. Do what the Lord tells you to do. But," he said, "I want you to remember that that big cowman and his wife and his daughter have come for seventy-five miles from their ranch to hear you tonight and you have a hold on them that nobody else has." And I went into my room and prayed about the matter. There I stood, on one side of me my sick boy and on the other side stood the big cowman and his wife and his daughter; and this question came to me, "Lovest thou me more than these?" And I had to de-

cide between soul-winning and going to my child. I thank God I answered it right. I said, "By the grace of God I will commit my child to Christ and I will stay here and win those people, if I can." My friends, that night was the greatest night I ever saw. I had not finished preaching when that cowman got up and said, "I cannot stand it. I have got to be saved." And his wife and daughter came into the altar with him and all of them with a dozen others were saved that night. And when I got home that next night my boy did not have pneumonia and was well.

Do you want to win somebody to Christ? Do you want to have a Pentecost in your church and in your life? God help us today to love Jesus Christ supremely in our souls and then go to work for Him. "If you love me, feed my lambs." The love that serves! God pity the man that loves and does nothing else.

I saw a man who neglected his family and his wife worked out in the field when he himself ought to have been at work. I asked him if he loved his family; and he said, "Of course, I love them." I said, "If you love them, it looks like you would do something for them."

God help us to go out and work for Christ because we love Him. This is the supreme passion and the supreme motive of service. I wonder how much you love Him today. How much do you love Him today? God help you to manifest your love for Christ by going to work for Him. There is

nothing needed more in this town than the love that separates from sin and lives the consecrated life. If you will get the love of God in your church members, you will see dancing and card parties, and the devil knows what else, going out the back door and souls will be coming in.

CHAPTER VIII

GLORYING IN THE CROSS—THE PRECIOUS BLOOD

I want to talk to you this morning about this scripture:

“But God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world hath been crucified unto me and I unto the world.”

That is the 14th verse of the 6th chapter of Galatians. And I read from I Peter 1:18, 19:

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.”

My subject this morning is glorying in the cross of Christ—the precious blood of Jesus. I want you to look in the first place at who it was that used this language. It was the Apostle Paul as he was inspired by the Divine Spirit. I think that he is God’s top man in all history and he had had many things that he could boast of and glory in; but he said, “I glory in nothing save the cross of

the Lord Jesus Christ." He could have gloried in his great intellectual powers, for no man has more thoroughly influenced the world than the strong intellectual power of the Apostle Paul. He could have gloried in his great spiritual power, for no man has written or spoken with more spiritual power than the Apostle Paul. He could have gloried in the work he had done for the Savior, because he had builded churches and started missionary plans and ordained and called out preachers and won more people to Christ than any man in his day and probably more than any man in all the days. He could have boasted of what he had written, because he wrote more profoundly and his writings have been read and honored more in the world than the writings of any other man in all the world. But Paul said, "I turn away from all these things and I glory only in the cross of the Lord Jesus Christ." He did not say that he gloried in the life of Jesus, nor in the power of Jesus, nor in the wonderful goodness and holiness of Jesus, nor in His miracles, nor in His teachings, nor in His wonderful personal power. He did not say that he gloried in the Kingdom that He came to set up or in His resurrection and ascension or in His intercession at the right hand of the Throne of God; but he picked out His death, not His life, but His death, not His crown, but His sufferings, not His glory. But he said, "I glory most in His cross, in His death, in His sufferings."

THE MEANING OF THE CROSS

I wonder, my friends, why it was the Apostle Paul could say what he did. It is all found in the meaning of the message of Christ's cross. What does the cross of Christ mean to the Apostle Paul and to all the saved people and to this lost world? That is the great question and it is about that that I wish to speak this morning; and the first thing I wish to say about His cross is that it *expresses the depth of sin*. The cross of Jesus Christ tells that there is something wrong with the world. If the Holy One, if the best man that ever lived, if the Son of God was led yonder to that cruel death of dishonor, if the best man, even the Son of God must die on the cruel cross, there must be something dreadfully wrong with men. And there on the cross is described the iniquity of sin, the diabolism of sin, the awful meaning of sin.

I saw a beautiful young woman whose life had been ravished by a passionate negro and I saw the young woman there in all the shame that came from that awful crime. I said not in that crime is the description of the darkness of sin. I have seen sorrow come into the home. I saw the little child killed by the drunken father. I saw the wife beaten almost to death by the drunken husband. I have seen the awful wreck of sin; but not in any of these is the last and final description of the awfulness of sin. But I must go yonder to Calvary's Cross and inquire Who is dying. It is Jesus the

Son of God, the son of Mary, the purest and best and holiest and most powerful man of this earth, dying, not for His sins but for ours. And there in that cross of Christ God tells the awful story of how bad men are. Oh, my friend, today look at the Cross of Calvary and turn away from your sins.

I wish to say in the next place that the Cross of Christ *exemplifies the highest love even of God*. There is no finer expression in all the world of how much God loves you and me and the lost world than in the cross of Jesus Christ. "God so loved the world that He gave His Son," not His gold, and He owns all the gold of the mines in the world; not His oil, and all the oil in the bowels of the earth is God's oil; not the cattle on the thousand hills; not the lands; not the worlds; not the stars and the suns. It did not say that He so loved the world that He gave His shining planets; but He gave up His only begotten Son in order that He might show men how much He loved them. There is nowhere expressed in all the world a limit to God's affection for men.

I heard a story of a young man and a young woman, I think it was in Houston, Texas. The young man, a clerk, was standing on the curbstone one day when business was dull. He looked up the street and saw an excitement. It came nearer and nearer. He saw a horse to a buggy running away; and the buggy came down the street closer and closer. He saw a frantic woman holding the lines.

The people gave way, some of them trying in vain to head off the horse. But when they got a little closer this young man saw that the young woman holding those reins was the young woman whom only a few weeks before he had promised to take as his life companion; and without thinking of his own life he rushed out and caught hold of the bridle bits. The horse was so enraged that it picked him up and carried him from side to side. What was in his heart? He was trying to save one he loved. And finally he swung the head of the horse and in doing it the horse fell and fell on him. They took him out, bleeding at the mouth and at the ears and at the nose. The beautiful young woman kneeled down over him and he said with his dying words, "Mildred, I loved you, didn't I?"

I tell you, God from Calvary, sending His Son to die for you and me, looks down and says, "I loved you, didn't I?" It is the finest expression in all the world of how God loves the sinner.

Not only is that true, but I have this to say also about this cross of Jesus Christ. It is *God's only method of saving a lost world*. On the two arms of the cross God has hung the salvation of this world. The cross of Christ is God's ultimatum to a rebellious world; and if they do not accept Him there is no other remedy. I say it again while I am here among you I do not want anybody to mistake the gospel I preach. I am trying to swing all the gospel I preach and practice and live and teach around the cross of the Lord Jesus Christ.

Oh, my friend, it is God's only method of salvation—not by the waters of baptism, not by the bread and the wine of the communion, not by the commendable things of a moral life, not by liberality; but if men are saved at all they are saved by the application of the blood of the Lord Jesus Christ to their repenting, believing souls. It is God's only method to save a lost world. If I had a life to live I would bring it to the cross of Christ. If I had a family to rear I would rear them around the cross of Christ. If I had a church to build I would build it around the cross of Christ. If I had a seminary to build I would build it around the cross of Christ. Oh, my friend, if I had a world to save I would bring it to the cross of Jesus Christ. It is God's one and only method of saving a lost world.

I want to say also about this cross that *it is the only message of the ministry*, whether they teach or preach or testify or sing or whatever they do. The one message that God has given to this world is in the blood of the cross of the Lord Jesus Christ. It is that and that alone that they should preach. Somebody said that "all roads lead to Rome." Somebody said that "all the truth of God's Word leads to the cross of Christ." In the British Navy I am told that every rope has a scarlet thread in it and everywhere you cut one of those ropes you find in it that scarlet thread. I will tell you, my friend, all the truth that the preachers preach and the teachers teach ought to

have the scarlet thread in it. How this old world needs the message of the cross of the Lord Jesus Christ! Paul said, "I am determined to know nothing among you save the cross of our Lord Jesus Christ;" and he said, "God forbid that I should glory save in the cross of the Lord Jesus Christ."

I want to say another thing about the cross of Christ and that is that *it is an insignia—a sign—of our universal and eternal triumph*. It is the sign of victory. I bless God that the blood of the cross of Jesus Christ can conquer any sin. It can conquer any seething iniquity that ever came into this old world. If you are a drunkard the blood of Jesus Christ can save you. If you are an adulterer the blood of Jesus Christ can save you. If you are a murderer, a thief, it matters not what you are, the blood of Jesus Christ can take all the stain out of the soul that trusts the Lord Jesus Christ.

In Rev. 7:13 ff. there is a description that John makes of a great company that he saw. He describes that company. He says an angel said, "These are they that came out of much tribulation and have washed their robes in the blood of the Lamb." And in Rev. 12:11 it is said that they overcame him, Satan, down in the world by the blood of the Lamb. It was the blood of the Lord that conquered down here and up yonder. I bless God that the insignia of our universal triumph over sin is the cross of the Lord Jesus

Christ. It is the sign of our victory. Have you had a temptation, a sin? Bring it to the cross of Christ. Have you a lost loved one? Bring him to the cross of Jesus Christ, knowing that the blood of Jesus can cleanse and save and forgive every sin. God help you to know today that there is your chance to win over sin.

I held a meeting in Southwest Texas, one of the greatest meetings I ever saw. In the first day of that meeting somebody got up and said, "I want you to pray for the worst man in South Texas." I think in the next five minutes a dozen people repeated that request and said that man was their burden. After the service I said, "Who is this man?" They told me about him. He owned, out yonder seven miles, a saloon. The town in which I was holding the meeting was a prohibition town. He was always getting into trouble. Only a few weeks before that he had beaten a man up with a six-shooter. In a day or two I met his wife, whom I remembered as a friend of mine in my first pastorate. I had tried to win her to Christ. She said, "I want you to come and take dinner with us." I said, "I will go next Sunday morning if you will get your husband to come and hear me preach Sunday morning." Next day she came and said, "He has promised to come with me." He had not been to church in nine years and hated preachers. Saturday night that man got on my heart. I scarcely slept a wink for praying for that man's salvation. Next morning when the crowd came

I saw this man and his wife, and his grown daughter by his first wife, and a little baby come in and sit down fifteen seats away. I called his wife and said, "I am going to preach for your husband; I do not want you to let the child bother him. If the baby cries you take it out; do not let him leave with it." And that morning I preached. I shall never forget the service. God's mighty power came. While I was preaching this woman put her head on her husband's shoulder and was saved. In a little while the grown daughter put her head on the other shoulder of her father and was saved. And there between those loved ones he sat and wept. And when I made a proposition to those who would seek Christ he came first and sat there on the front seat. I do not exaggerate it when I tell you that there were two hundred people who sobbed or shouted instantly and out loud as he came down the aisle. I said, "Is there a man, not a woman, but a man who wants to pray for this man here?" I am sure that two hundred grown men made for that man instantly and I led the prayer and I held the poor sinner ruined by sin up to Almighty God. When the prayer was over I said, "If there is any one who will trust Christ, come give me your hand." Scores came. He was still sitting there. He motioned to me to come to him. And he looked at me and said, "Preacher, for twenty-five years I have been the meanest soul out of hell. I have a question to ask you. Do you believe that the blood

of Jesus Christ can now cleanse me from all sin?" I said, "My friend, if you will trust the Lord Jesus Christ He will save you." He trusted Him. I said to him as he was joining the church, "What are you going to do with that saloon?" He said, "I have already closed it and shut it up." And I understand he has lived for God since that day. I say to you today that the cross of the Lord Jesus Christ is the insignia of victory over the worst of sins. I commend to you today the cross of the Lord Jesus Christ.

And in concluding I ask a question:

WHAT ARE WE GOING TO DO WITH THE CROSS OF
JESUS CHRIST?

What are we going to do with the cross of Jesus Christ? It is here in the hands of the preachers, in the hands of the Sunday-school teachers, in the hands of all the saved, and on the hands of the unsaved man. For me I am going to accept its saving power. I am going to express in my life my gratitude to Almighty God for the cross of Jesus Christ. Oh, today, my soul is so grateful for a consecrated mother, for a good father for a splendid, consecrated, faithful, believing, unselfish wife who for these twenty-one years has helped me to bear my sorrows and carry my burdens. I am grateful for six well and splendid children. I am grateful that God called me to preach and has led me to bring somebody to Christ. But I am most grateful for the cross of the Lord Jesus Christ

that saved me and keeps me today. What are you going to do with that cross? I am not only going to accept it; I am going to preach it and try to bring a lost world to its efficacious power. Oh, today what are you going to do with the cross of Christ? Do you love it? Do you honor it? Do you glory in it? It is the only thing, Paul says, that we ought to glory in.

THE CROSS OF THE LORD JESUS CHRIST IS GOD'S CALL
TO SERVICE

There is another thing I want you to hear and that is that the cross of the Lord Jesus Christ is God's call to service. Do you hear its call? I have heard the call that comes from the lips of mother and father. I have heard the call that comes from the prayer of the mother. I did not know it until after I had surrendered to preach that my little mother when I was three weeks of age crawled out of bed and on her knees walked across the room to my cradle and offered a prayer that God would call me to preach. Oh, how grateful I am for that! I have heard the call that comes from the dying man, the man punished in hell. I have heard the voice of Dives saying, "Go to my father's house. I have five brothers and they will repent." But, oh, my friends, the most pungent, the most powerful call I have ever heard to give my life to the service of God is the call of Christ's cross. You and I today have no right to live out of the service of God when we hear the call of

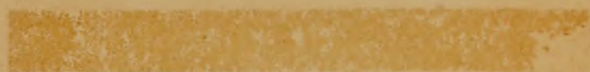
Christ's cross. Do you hear it? I wonder if I am speaking to some young man who has heard the call of God to preach, in your prayers, in the sermon you have heard, when you read the Bible, you have heard the whispering of the Divine Spirit—"Give me thy life: I want you to preach." I wonder if I am not speaking to some young woman who has heard the call of God to be a missionary—the call of the foreign field. I wonder this morning if I am not speaking to some young woman who has heard the call of God to be a trained nurse. I wonder if I am not speaking to some young woman or some young man who has a voice that God needs in His service. I bless God for men that are not called to preach who have a talent to sing which they are willing to give to Christ. Will you give that voice to Him today?

I would make you hear this morning if I could the call of the cross of the Lord Jesus Christ. Oh, hear and answer that call. I thank God for twenty-five years now I have answered that call to preach and I have never seen a moment when I regretted that I answered it.

Is there a man or a woman in this audience that has made money? Do you hear the call of God to use that money for the glory of Jesus Christ? Oh, my friend, you have no right to selfishly use all the money that God enables you to make here out of oil and other things. Oh, that you would hear the call of God to use that money for the glory of Christ.

Everyone of us is by the cross of Christ called to the service of God. God help us today to hear that call and answer that call and cling to the cross of Christ as the source of all our hopes and of all our powers and of all of our glorying in this life and the life to come.

THE END



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